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A

NEW SYSTEM;

OR, AN

ANALYSIS

OF

ANTIENT MYTHOLOGY:

WHEREIN AN ATTEMPT IS MADE TO DIVEST TRADITION OF FABLE; AND TO REDUCE THE TRUTH TO ITS ORIGINAL PURITY.

BY JACOB BRYANT, ESQ.

THE THIRD EDITION.

IN SIX VOLUMES.

WITH A PORTRAIT AND

SOME ACCOUNT OF THE AUTHOR;

A VINDICATION OF THE APAMEAN MEDAL;

Observations and Inquiries relating to various Parts of Antient History;

A COMPLETE INDEX,

AND FORTY-ONE PLATES, NEATLY ENGRAVED.

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A

NEW SYSTEM;

OR, AN

ANALYSIS

OF

ANTIENT MYTHOLOGY.

OF THE

DELUGE,

And the Memorials thereof in the Gentile World.

THE history of the Deluge, as it is transmitted to us by Moses, may appear short and concise; yet abounds with matter: and affords us a thorough insight into the most material circumstances, with which that calamity was attended. There seems to have been a great convulsion in nature, insomuch that all flesh died, eight persons only being saved: and the means of their deliver-

ance were so wonderful, that very lasting impressions must have been left upon their minds, after they had survived the fearful event. The sacred writer has moreover given us the reasons, why it pleased God to bring this flood upon the world, to the destruction of the work of his hands. [1] *The earth was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth. Make thee an ark of Gopher wood.—And this is the fashion, which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above: and the door of the ark shalt thou set in the side thereof.—Thus did Noah: according to all, that God commanded him, so did he.—*[2] *And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark, because of the waters of the flood.—*[3] *In the six*

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[1] Genes. c. 6. v. 11. &c.

[2] Ibid. c. 7. v. 7.

[3] Ibid. c. 7. v. 11. &c.

hundredth year of Noah's life, in the second month; the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the self same day entered Noah, &c.—And they went in unto Noah into the ark two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in. And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.—[4] And all flesh died, that moved upon the earth—All, in whose nostrils was the breath of life—And every living substance was destroyed. And the waters prevailed upon the earth an hundred and fifty days.

We find from the above, that the Patriarch and his family were inclosed in an ark, or covered float; wherein there was only one window of a cubit in dimensions. This was of small proportion in respect to the bulk of the machine, which was above five hundred feet in length. It was moreover closed up, and fastened: so that the persons within were consigned to darkness; having no light, but what must have been administered to

[4] Genes. c. 7. v. 21, &c.

them from lamps and torches. They therefore could not have been eye-witnesses to the general calamity of mankind. They did not see the mighty eruption of waters, nor the turbulence of the seas: when *the fountains of the great deep were broken up.* Yet the crash of mountains, and the noise of the cataracts could not but have sounded in their ears: and possibly the cries of people may have reached them; when families and nations were overwhelming in the floods. The motion too of the ark must have been very violent at this tempestuous season: all which added to the gloom, and uncertainty, in which they were involved, could not but give them many fearful sensations; however they may have relied on Providence, and been upheld by the hand of heaven. We find that the machine, in which they were secured, is termed Thebah, an ark, or chest. It was of such a model and construction as plainly indicated, that it was never designed to be managed, or directed by the hands of men. And it seems to have been the purpose of Providence throughout, to signify to those, who were saved, as well as to their latest posterity, that their preservation was not in any degree effected by human means.

After this the sacred historian proceeds to inform us, that [5] *God remembered Noah, and every living*

[5] Genes. c. 8. v. 1, &c.

thing,—that was with him in the ark: that the fountains of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.—[6] *And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark, which he had made: And he sent forth a raven; which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground: But the dove found no rest for the sole of her foot; and she returned unto him into the ark.—And he stayed yet other seven days; and again he sent forth the dove out of the ark: And the dove came in to him in the evening; and lo, in her mouth was an olive-leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.—And in the second month, on the seven and twentieth day of the month, was the earth dried.*

[6] Genes. c. 8. v. 4, &c.

And God spake unto Noah, saying, Go forth of the ark. And Noah went forth, and his sons, and his wife, and his sons wives with him. And Noah builded an altar unto the Lord; and took of every clean beast and of every clean fowl, and offered burnt-offerings on the altar.

These are the principal circumstances in this wonderful occurrence; which I have produced in the words of the divine historian, that I might not do injury to his narration: and they are of such a nature, as, one might well imagine, would be long had in remembrance. We may reasonably suppose, that the particulars of this extraordinary event would be gratefully commemorated by the Patriarch himself; and transmitted to every branch of his family: that they were made the subject of domestic converse; where the history was often renewed, and ever attended with a reverential awe and horror: especially in those, who had been witnesses to the calamity, and had experienced the hand of Providence in their favour. In process of time, when there was a falling off from the truth, we might farther expect that a person of so high a character as Noah, so particularly distinguished by the Deity, could not fail of being reverenced by his posterity: and, when idolatry prevailed, that he would be one of the first among the sons of men, to whom divine honours would be paid. Lastly, we might con-

clude that these memorials would be interwoven in the mythology of the Gentile world: and that there would be continually allusions to these antient occurrences in the rites and mysteries; as they were practised by the nations of the earth. In conformity to these suppositions I shall endeavour to shew, that these things did happen: That the history of the deluge was religiously preserved in the first ages: That every circumstance of it is to be met with among the historians and mythologists of different countries: and traces of it are to be particularly found in the sacred rites of Egypt, and of Greece.

It will appear from many circumstances in the more antient writers, that the great Patriarch was highly reverenced by his posterity. They looked up to him as a person peculiarly favoured by heaven; and honoured him with many titles; each of which had a reference to some particular part of his history. They styled him Prometheus, Deucalion, Atlas, Theuth, Zuth, Xuthus, Inachus, Osiris. When there began to be a tendency towards idolatry; and the adoration of the Sun was introduced by the posterity of Ham; the title of Helius among others was conferred upon him. They called him also Μην, and Μαν, which is the Moon; the secret meaning of which name I shall hereafter shew. When colonies went abroad, many took to themselves the title of Minyadæ

and Minyæ from him; just as others were denominated Achæmenidæ, Auritæ, Heliadæ, from the Sun. People of the former name are to be found in Arabia, and in other parts of the world. The natives at Orchomenos were styled Minyæ; as were also some of the inhabitants of Thessaly. It was the antient name of the Arcadians, interpreted [8] Σεληνιται, Lunares: but grew obsolete. Noah was the original Ζευς, Zeus, and Dios. He was the planter of the vine, and the inventor of [9] fermented liquors: whence he was denominated Zeuth, which signifies ferment; rendered Ζευς, Zeus, by the Greeks. He was also [10] Dionusos, interpreted by the Latines Bacchus, but very improperly. Bacchus was Chus, the grandson of Noah; as Ammon may be in general esteemed Ham, so much reverenced by the Egyptians.

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[8] Και Αριστων ὁ Χιος εν ταις θεσεσι και Διονυσιος ὁ Χαλκιδευς εν πρωτῳ κτισεως τα αυτα φασι, και εθνος δε Αρκαδιας Σεληνιτας ειναι. Schol. in Apollon. Rhod. l. 4. v. 264.

[9] Των Οσιριν Διωνυσον. Diod. Sic. l. 1. p. 11.

Αλλα και τας φυτευομενας εχοντας χαριν, η προς φυτειαν αμπελου καταλληλοτερωμενην, μαθειν το κατασκευαζομενον εκ των κριθων πομα, βραχυ λειπομενον της περι τον οινον ευωδιας. Diod. Sic. l. 3. p. 207.

Νως, ὁς καλειται ὑπο ενιων Δευκαλιων. Theophil. ad Autolyc. l. 2. p. 370.

[10] Ηφαιστος τας Αιγυπτιους εν τοις χρονοις του Νως,

Ὁς Νως και Διονυσος και Οσιρις καλειται. Tzetzes Chil. 10. Hist. 335.

As many of these terms were titles, they were not always uniformly adapted: nor were the antients consistent in their mythology. But nothing has produced greater confusion in these antient histories than that fatal turn in the Greeks of reducing every unknown term to some word, with which they were better acquainted. In short, they could not rest till they had formed every thing by their own idiom, and made every nation speak the language of Greece. Among the people of the east the true name of the Patriarch was preserved: they called him Noas, Naus, and sometimes contracted Nous: and many places of sanctity, and many rivers were denominated from him. Anaxagoras of Clazomenæ had been in Egypt; and had there obtained some knowledge of this personage. He spoke of him by the name of Noas or Nous; and both he and his disciples were sensible that it was a foreign appellation: yet he has well nigh ruined the whole of a very curious history, which he had been taught, by taking the terms in a wrong acceptation, and then making inferences in consequence of this abuse. [11] Οι δε Αναξαγοραιοι ἑρμηνευεσι Νεν μεν τον Δια, την δε Αθηναν τεχνην—Προμηθεα δε Νεν ελεγον· Προμηθεια γαρ

[11] Euseb. Hist. Synagoge. p. 374. What is rendered Νες, should be expressed Νοϋς, or Νοῦς.

εϛιν ανθρωποις ὁ νυς διο και μυθευονται τυς ανθρωπυς μεταπεπλασθαι; δηλονοτι απο ιδιωτειας εις γνωσιν. *The disciples of Anaxagoras say, that Nous is, by interpretation, the Deity Dis, or Dios: and they call Athena, Art or Science—They likewise esteem Nous the same as* [12] *Prometheus.* He then proceeds to inform us why they looked upon Nous to have been Prometheus: *because he was the renewer of mankind; and was said,* μεταπεπλασθαι, *to have fashioned them again,* after that they had been in a manner extinct. All this is to be inferred from the words above. But the author, while he is giving this curious account, starts aside, and, forgetting that he is confessedly treating of a foreign term, recurs to his own language, and from thence frames a solution of the story. He tells us that Nous, which he had been speaking of as a proper name, was, after all, a Grecian term, νυς, the mind: that *the mind was Prometheia; and Prometheus was said to renew mankind from new forming their minds, and leading them by cultivation from ignorance to* [13] *knowledge.*—

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[12] Eusebius in another place mentions Προμηθευς, ὁς πλαττειν ανθρωπυς εμυθευετο. Chron. Can. p. 103.

Διονυσον, Διος Νυν. Macrob. Saturn. l. 1. c. 18.

Νυς, ψυχη, ποταμος, και ἡ μονας. Hesych.

[13] Fulgentius says the same from Apollophanes, c. 2. p. 628

Thus have the Greeks, by their affectation, continually ruined history: and the reader may judge how difficult it is to see the truth through the mist, with which it is environed. One would imagine that Homer had an eye to this fatality in his countrymen, when he made the following pathetic exclamation:

[14] Α δειλοι, τι κακον τοδε πασχετε; νυκτι μεν υμων
Ειλυαται κεφαλαι τε, προσωπα τε.—Ηελιος δε
Ουρανω εξαπολωλε, κακη δ' επιδεδρομεν αχλυς.

Near the temple of Eleusinian Damater, in Arcadia, were two vast stones, called Petroma, one of which was erect, and the other was laid over, and inserted into the former. There was a hollow place in the upper stone, with a lid to it. In this, among other things, was kept a kind of mask, which was thought to represent the countenance of Damater, to whom these stones were sacred. I mention this circumstance because there was a notion among the Pheneatæ, who were the inhabitants of this district, that the Goddess came into these parts in an age very re-

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Apollophanes in sacro carmine scribit Saturnum quasi sacrum Νων; Νως enim Græcè sensus dicitur; aut satorem Νων.

[14] Hom. Odyss. Υ. V. 351.

nots, even before the days of Naos, or Noah.[15] Φησι δε ιστι λογος, και πριν η Ναον αφικεσθαι γαρ και εντευθεν Δηκαιρεα πλαυρεινην.

Suidas has preserved, from some antient author, a curious memorial of this wonderful personage; whom he affects to distinguish from Deucalion, and styles Νανναχος, Nannacus.[16] Νανναχος, παλαιος ανηρ προ Δευκαλιωνος. Τουτον φασι Βασιλεα γενεσθαι,— ος προειδως τον μελλοντα κατακλυσμον, συναγαγων παντας εις το Ἱερον μετα δακρυων ικετευσε. Και παροιμια επι Νανναχε, επι των σφοδρα παλαιων και αρχαιων. *Nannacus was a person of great antiquity, prior to the time of Deucalion. He is said to have been a king, who foreseeing the approaching deluge, collected every body together, and led them to a temple, where he offered up his prayers for them, accompanied with many tears. There is likewise a proverbial expression about Nannacus; which is applied to people of great antiquity.* Suidas has done great injury to this curious tradition by a misapplication of the proverb at the close. What he alludes to was και Νανναχα κλαιω, vel οδυρομαι; a

[15] Pausan. l. 8. p. 630. Ναος is certainly a transposition for Νοας, Noah.

[16] There is some mistake in this name. Νανναχος may have been a variation for Νανακος, Noacus: or it may be for Ναυ-Νακος, Noah Rex.

proverb, which had no relation to time, nor to antient persons; but was made use of in a general calamity, whenever it could with propriety be said, *I suffer as Noah suffered*; or, *the calamities of Noah are renewed in me.* Stephanus gives great light to this history, and supplies many deficiencies. He calls the person Annacus; and like Suidas, makes him of great antiquity, even prior to the reputed æra of Deucalion. He supposes him to have lived above three hundred years; at which period, according to an oracle, all mankind were to be destroyed. This event happened by a deluge; which this author calls the deluge of Deucalion, instead of Annacus. In consequence of this unfortunate distinction between two characters, which were one and the same, he makes the aged person to be destroyed in the general calamity, and Deucalion to be saved. He takes notice of the proverb, and mentions the renewal of the world. [17] Φασι δε ὁτι τις Αννακος, ὁς εζησεν ὑπερ τα τριακοσια ετη· τας δε περιξ μαντευσασθαι ἑως τινος βιωσεσθαι. Εδοθη δε χρησμος, ὁτι τοτε τελευτησαντος παντες διαφθαρησονται. Οι δε Φρυγες ακουσαντες ἑθρηνησαν σφοδρως· αφ' ὁ παροιμια, το επι Αννακι κλαυσειν, επι τῳ λιαν οικτιζομενῳ. Γενομενε δε τε κατακλυσμε επι Δευκαλιωνος, παντες διεφθαρησαν. Αναζηραν-

[17] Stephan. Byzant. Ἰωνιαι.

Θεισης δε της γης, ὁ Ζευς εκελευσε τῳ Προμηθει και τῃ Αθηνα ειδωλα διαπλασαι· εκ τε πηλε, και προσκαλεσαμενος τας ανεμους εμφυσησαι πασιν εκελευσε, και ζωντα αποτελεσαι. *The tradition is, that there was formerly a king named Annacus, the extent of whose life was above* [18] *three hundred years. The people, who were of his neighbourhood and acquaintance, had inquired of an oracle how long he was to live. And there was an answer given, that when Annacus died, all mankind would be destroyed. The Phrygians, upon this account, made great lamentations: from whence arose the proverb,* το επι Ανναχε κλαυσειν, *the lamentation for Annacus; made use of for people or circumstances highly calamitous. When the flood of Deucalion came, all mankind was destroyed, according as the oracle had foretold. Afterwards, when the surface of the earth began to be again dry, Zeus ordered Prometheus and Minerva to make images of clay in the form of men: and when they were finished, he called the winds, and made them breathe into each, and ren-*

[18] Noah lived above three hundred years after the flood; which this writer has supposed to have been his term of life when the flood came. The antients estimated the former life of Noah, or Osiris, to his entrance into the ark: this interval in the ark was esteemed a state of death: and what ensued was looked upon as a second life, and the renewal of nature. This will appear all through the Gentile history of the deluge.

der them vital. However the story may have been varied, the principal outlines plainly point out the person who is alluded to in these histories. Many personages having been formed out of one has been the cause of great confusion, both in these instances, and in numberless others. Indeed, the whole mythology of the antients has, by these means, been sadly clouded. It is, I think, manifest, that Annacus and Nannacus, and even Inacus, relate to Noachus, or Noah. And not only these, but the histories of Deucalion and Prometheus have a like reference to the Patriarch, in the [19] six hundredth year (and not the three hundredth), of whose life the waters prevailed upon the earth. He was the father of mankind, who were renewed in him. Hence he is represented by another author under the character of Prometheus, as a great artist, by whom men were formed anew, and were instructed in all that was good. He makes [20] Minerva co-operate with him in making images of clay, according to the history before given: but he additionally gives to her the province of inspiring them with a living

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[19] Genes. c. 7. v. 11.

[20] Και το μεν ὁλον, αρχιτεκτων αυτος (ὁ Προμηθευς) ην· συνεργαζετο δε τοι και ἡ Αθηνα, ΙΜΠΝΕΟΥΣΑ τον πηλον, και εμψυχα ποιουσα ειναι τα πλασματα. Lucian. Prometh. in Verbis. vol. 1. p. 16.

soul, instead of calling the winds together for that purpose. Hence the soul of man, according to Lucian, is an emanation of Divine Wisdom.

Noah was the original Cornus, and Zeus; though the latter is a title conferred sometimes upon his son, Ham.

[21] Πρωτιστος μεν ανατσειν επιχθονιων Κρονος ανδρων.
Εκ δε Κρονε γενετ' αυτος αναξ μεγας ευρυοπα Ζευς.

There is a very particular expression recorded by Clemens of Alexandria, and attributed to Pythagoras; who is said to have called the sea [22] Κρονε δακρυον, *the tear of Cronus:* and there was a farther tradition concerning this person, [23] καταπινειν τα τεκνα, *that he drank, or swallowed up, all his children.* The tears of Isis are represented as very mysterious. They are said to have flowed, whenever the Nile began to rise, and to flood the country. The overflowing of that river was the great source of affluence to the people: and they

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[21] Lactant. de Fals. Relig. v. 1. c. 13. p. 61.

[22] Τοιαυτα και οι Πυθαγοριοι ηνισσοντο, Περσεφονης μεν κυνας τας πλαηητας, Κρονε δε δακρυον την θαλασσαν, αλληγορουντες και μυρια επι μυριοις ευρεσιμεν αν υπο τε φιλοσοφων, υπο τε ποιητων αινιγματωδως ειρημενα. Clemens, of the wilful obscurity of the antient Greek writers. Strom. l. 5. p. 676.

[23] Etymolog. Magnum.

looked upon it as their chief blessing; yet it was ever attended with mystical tears, and lamentations. This was particularly observable at Coptos, where the principal Deity was Isis. [24] Coptos est civitas Mareotica Ægypti, in quâ Iö versa in Isidem colitur: cujus sacris sistro celebratis Nilus exæstuat.—Proventum fructuum Ægyptii quærunt usque ad veros planctus: namque irrigatio Nili supradictorum fletibus imploratur. This writer imagines, that the tears, and lamentations of the people were to implore an inundation: and the tears of Isis, according to [25] Pausanias, were supposed to make the river swell. But all this was certainly said, and done, in memorial of a former flood, of which they made the overflowing of the Nile a type.

As the Patriarch was by some represented as a king called Naachus and Nauachus; so by others he was styled Inachus, and supposed to have reigned at Argos. For colonies, wherever they came, in process of time superadded the traditions, which they brought, to the histories of the countries, where they settled. Hence Inachus was made a king of Greece; and Phoroneus, and Apis brought in succession after him. But I have more than once taken notice, that Inachus was

[24] Lutatius Placidus in Stat. Theb. l. 1. v. 265.

[25] L. 10. p. 881.

not a name of Grecian original. It is mentioned by [26] Eusebius in his account of the first ages, that there reigned *in Egypt Telegonus, a prince of foreign extraction: who was the son of Orus the shepherd, and the seventh in descent from Inachus.* And in the same author we read, that a colony went forth from that country into Syria, where they founded the antient city Antioch: and that they were *conducted by* [27] *Casus and Belus, who were sons of Inachus.* These events were far more early than any history of Greece; let it be removed as far back as tradition can be carried. But otherwise, what relation can a prince of Egypt, or Casus and Belus, who came originally from Babylonia, have with a supposed king of Argos? By Inachus is certainly meant Noah: and the history relates to some of the more early descendants of the Patriarch. His name has been rendered very unlike itself, by having been lengthened with terminations; and otherwise fashioned according to the idiom of different nations. But the circumstances of the history are so precise and particular, that we cannot miss of the truth.

He seems in the East to have been called Noas,

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[26] In Ægypto regnavit Telegonus Oris pastoris filius, septimus ab Inacho. Euseb. Chron. Vers. Lat. p. 14.

[27] Κασος και Βηλος, Ιναχυ παιδες, προς τω Ορονται ποταμω κτλ. Euseb. Chron. p. 24. See also Zonaras. l. 1. p. 21.

Noasis, Nusus, and Nus, and by the Greeks his name was compounded Dionusus. The Amonians, wherever they came, founded cities to his honour: hence places called Nusa will often occur. Hesychius says, that there were both cities and mountains styled Nusean in many parts of the [28] world: and he instances in Arabia, Ethiopia, Egypt, Babylonia, Eruthrea, Thracia, Thessaly, Cilicia, India, Libya, Lydia, Macedonia, the island Naxos; also a Nusa near mount Pangæus; and a place of this name in Syria, the same, which was called afterwards Scythopolis. There was also a place called Nusa upon mount Caucasus; and upon Helicon: also in the [29] island Eubœa; where was a notion, that grapes would blossom, and come to perfection in one day. Of the Nusa in India, Philostratus takes notice; and says, that from thence Dionusus had the title of Nusios. [30] Νυσιος γαρ ὁ Διονυσιος απο της εν Ινδοις Νυσης ονομαζεται. But this, if the author says the truth, must have been owing to a great mistake:

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[28] Νυσα, και Νυσηϊον ορος, ὁ καθ' ἑνα τοπον· εστι γαρ Αραβιας, Αιθιοπιας, Αιγυπτου, Βαβυλωνος, Ερυθρας, Θρακης, Θιτταλιας, Κιλικιας, Ινδικης, Λιβυης, Λυδιας, Μακεδονιας, Ναξου, περι το Παγγαιον, τοπος Συριας. Hesych.

[29] Ενθα δια μιας ἡμερας την αμπελον φασιν ανθειν, και τον βοτρυν πεπαινεσθαι. Steph. Byzant.

[30] Vit. Apollon. Tyan. l. 2. p. 56.

for there were, as I have shewn, many [31] cities so called; which did not give the name; but were all universally denominated from him. These, though widely distant, being situated in countries far removed, yet retained the same original histories; and were generally famous for the plantation of the vine. Misled by this similarity of traditions, people in aftertimes imagined, that Dionusus must necessarily have been, where his history occurred: and as it was the turn of the Greeks to place every thing to the account of conquest; they made him a great conqueror, who went over the face of the whole earth, and taught mankind the plantation of the vine: [32] Διονύσον ἐπελθόντα μετὰ στρατοπέδου πασαν την οικεμενην, διδαξαι τε την φυτειὰν της ἀμπέλου, και την εν τοις λήνοις ἀποθλιψιν των βοτρυων. It is said, that *Dionusus went with an army over the face of the whole earth; and taught mankind, as he passed along,*

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[31] There was a city Noa, built by the antient Dorians in Sicily; called by Stephanus Νοαι· το ἐθνικον Νοαιος.

The Scriptures speak of cities called Amon-No, and No-Amon in Egypt. Ezek. c. 30. v. 14, &c. Jerem. c. 46. v. 25.

The city Naucratis in the same country was probably Nau-Carat, similar to the Kiriath of the Hebrews; and signified the city of Nau, or Noah.

A city Noa was near Syene. Plin. Nat. Hist. l. 6. c. 29.

[32] Diodor. Sic. l. 3. p. 197.

the method of planting the vine; and how to press out the juice, and receive it in proper vessels.

Though the Patriarch is represented under various titles, and even these not always uniformly appropriated; yet there will continually occur such peculiar circumstances of his history, as will plainly point out the person referred to. The person preserved is always mentioned as preserved in an ark. He is described as being in a state of darkness, which is represented allegorically as a state of death. He then obtains a new life, which is called a second birth; and is said to have his youth renewed. He is on this account looked upon as the firstborn of mankind: and both his antediluvian and postdiluvian states are commemorated, and sometimes the intermediate is spoken of.

[33] Κικλησκω Διονυσον, εριβρομον, ευαστηρα,
ΠΡΩΤΟΓΟΝΟΝ, ΔΙΦΥΗ, ΤΡΙΓΟΝΟΝ.

[34] Πρωτος δ' ις φαος ηλθε, Διωνυσος δ' επεκληθη.

Diodorus calls him Deucalion; but describes the

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[33] Orphic Hymn. 29. p. 222.

[34] Orphic. Fragm. apud Macrob. Saturnal. l. 1. c. 18.
Sometimes Πρωτογονος is changed to a female, and then made the daughter of Deucalion. Πρωτογενεια δε Δευκαλιωνος και Πυρρας. Schol. in Pind. Olymp. Od. 9. v. 63.

Deluge as in a manner universal; [35] κατα τον επι Δευκαλιωνος γενομενον κατακλυσμον εφθαρη τα πλειστα των ζωων: *In the Deluge, which happened in the time of Deucalion, almost all flesh died.* Apollodorus having mentioned Deucalion εν λαρνακι, *consigned to an ark*, takes notice, upon his quitting it, of his offering up an immediate sacrifice, [36] Διι Φυξιῳ, to the God who delivered him. As he was the father of all mankind, the antients have made him a person of very extensive rule, and supposed him to have been a king. Sometimes he is described as monarch of the whole earth: at other times he is reduced to a petty king of Thessaly. He is mentioned by [37] Hellanicus in the latter capacity, who speaks of the deluge in his time, and of his building altars to the Gods. Apollonius Rhodius supposes him to have been a native of Greece, according to the common notion: but notwithstanding his prejudices, he gives so particular a character of him, that the true history cannot be mistaken. He makes him indeed the

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[35] Diodor. Sicul. l. 1. p. 10.

[36] Apollodor. l. 1. p. 20.

[37] Ὁτι δε και Δευκαλιων εβασιλευσε Θεσσαλιας, Ἑλλανικος εν πρωτῳ της Δευκαλιωνιας φησιν· και ὁτι των δωδεκα θεων βωμους Δευκαλιων ἱδρυσατο Ἑλλανικος εν τῳ αυτῳ. Schol. in Apollon. Rhod. l. 3. v. 1085.

son of [38] Prometheus, the son of Japetus: but, in these antient mythological accounts, all genealogy must be entirely disregarded.

[39] Ιαπετιονιδης αγαθον τεκε Δευκαλιωνα,
Ὃς πρωτος ποιησε πολεις, και εδειματο νηες
Αθανατοις, πρωτος δε και ανθρωπων βασιλευσεν.
Αιμονιην δη την δε περικτιονες καλεεσιν.

Though this character be not precisely true, yet we may learn, that the person represented was the first of men, through whom religious rites were renewed, cities built, and civil polity established in the world: none of which circumstances are applicable to any king of Greece. We are assured by [40] Philo, that Deucalion was Noah. Ἕλληνες μεν Δευκαλιωνα, Χαλδαιοι δε ΝΩΕ επονομαζεσιν, εφ' ὃν τον μεγαν κατακλυσμον συνεβη γενεσθαι. *The Grecians call the person Deucalion, but the Chaldeans style him Noë; in whose time there happened the great eruption of waters.* The Chaldeans likewise mentioned him by the name of Xisouthros.

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[38] He was the same as Prometheus, the person here called Japetionides.

[39] Apollon. Rhod. l. 3. v. 1085.

[40] Philo Jud. de præmio et pœnâ. vol. 2. p. 412.

[42] Ὁ Νωε Ξισυθρος παρα Χαλδαιοις.

That Deucalion was unduly adjudged by the people of Thessaly to their country solely, may be proved from his name occurring in different parts of the world; and always accompanied with some history of the deluge. The natives of Syria laid the same claim to him. He was supposed to have founded the temple at Hierapolis; where was a chasm, through which the waters after the deluge were said to have [42] retreated. He was likewise reported to have built the temple of Jupiter at Athens; where was a cavity of the same nature, and a like tradition, that the [43] waters of the flood passed off through this aperture. However groundless the notions may be of the waters having retreated through these passages, yet they shew what impressions of this event were retained by the Amonians, who introduced some history of it wherever they came. As different

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[41] Cedren. p. 11.

[42] Lucian. de Deâ Syriâ. p. 883.

[43] Ὅσον ες πηχυν το ιδαφος διεςηκε· και λεγυσι, μετα την επομβριαν την επι Δευκαλιωνος συμβασαν, ὑποςυηναι ταυτη το ὑδωρ. Pausan. l. 1. p. 43.

nations succeeded one another in these parts, and time produced a mixture of generations, they varied the history, and modelled it according to their [44] notions and traditions: yet the groundwork was always true; and the event for a long time universally commemorated. Josephus, who seems to have been a person of extensive knowledge, and versed in the histories of nations, says, that this great occurrence was to be met with in the writings of all persons who treated of the first ages. He mentions Berosus of Chaldea, Hieronymus of Egypt, who wrote concerning the antiquities of Phenicia; also Mnaseas, Abydenus, Melon, and Nicolaus Damascenus, as writers by whom it was recorded: and adds, that it was taken notice of by many others.

As we proceed towards the east, we shall find the traces of this event more vivid and determinate than those of Greece; and more conformable to the accounts of Moses. Eusebius has preserved a most valuable extract to this purpose from [45] Abydenus, which was taken from the

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[44] How various these accounts were, even in the same place, we may learn from Lucian. Πολλοι λογοι ελεγοντο· των οι μεν ιροι, οι δε εμφανεις, οι δε καρτα μυθωδεις, και αλλοι βαρβαροι, οι μεν τοισι Ἕλλησι ὁμολογεοντες. De Deâ Syriâ. p. 882.

[45] Σεισιθρος—ὡδε Κρονος προσημαινει μιν εσεσθαι πληθος ομβρων Δεσιου πεμπτη επι δεκα· κελευει δε παν, ὁτι γραμματων εν εχομενον εν Ἡλιου

archives of the Medes and Babylonians. This writer speaks of Noah as a king, whom he names Seisithrus; and says, that *the flood began upon the fifteenth day of the month Desius: that during the prevalence of the waters Seisithrus sent out birds, that he might judge if the flood had subsided: but that the birds, not finding any resting place, returned to him again. This was repeated three times; when the birds were found to return with their feet stained with soil: by which he knew that the flood was abated. Upon this he quitted the ark; and was never more seen of men, being taken away by the gods from the earth.* Abydenus concludes with a particular, in which all the eastern writers are unanimous, that the place of descent from the ark was in Armenia; and speaks of its remains being preserved for a long time. Plutarch mentions the Noachic [46] dove,

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πολει τη εν Σιππαροισιν αποκρυψαι· Σεισιθρος δε ταυτα επιτελεα ποιησας, ευθεως επ' Αρμενιης αναπλεε, και παραυτικα μιν καταλαμβανε τα εκ θεω. Τριτη δε ημερα επειτα ων εκοπασε, μετηει των ορνιθων πειρην ποιευμενος, εικε γην ιδοιεν τω ὑδατος εκδυσαν. Αι δε, εκδεχομενω σφεας πελαγης αχανεος, απορεουσαι ὁκη κατορμησονται, παρα τον Σεισιθρον οπισω κομιζονται· και επ' αυτησιν ἑτεραι. Ὡς δε τησι τριτησιν εντυχεεν, απικατο γαρ δη πηλω καταπλεοι τας ταρσους, θεοι μιν εξ ανθρωπων αφανιζουσιν. Το δε πλοιον εν Αρμενιη περιαπτα ξυλων αλεξιφαρμακα τοισιν επιχωριοισι παρειχετο. Abyden. apud Euseb. Præp. Evang. l. 9. c. 12. See also Cyril. contra Julian. l. 1. p. 8.

[46] Οι μεν ουν μυθολογοι τω Δευκαλιωνι φασι περιστεραν εκ λαρνακος

and its being sent out of the ark. A curious account to the present purpose is by [47] Eusebius given from Melon, who wrote a treatise against the Jews. He takes notice, among other things, of the person who survived the deluge, retreating with his sons after the calamity from Armenia: but he has mixed much extraneous matter in his narration; and supposes, that they came to the mountainous parts of Syria, instead of the plains of Shinar.

But the most particular history of the Deluge, and the nearest of any to the account given by Moses, is to be found in Lucian. He was a native of Samosata, a city of Commagene upon the Euphrates: a part of the world where memorials of the Deluge were particularly preserved; and where a reference to that history is continually to be observed in the rites and worship of the country. His knowledge therefore was obtained from the Asiatic nations, among whom he was

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αφιεμενην δηλωμα γενεσθαι χειμωνος μεν εσω παλιν δυομενην, ευδιας δε αποπτασαν. Plutarch. de solert. Animal. v. 2. p. 968.

[47] Ὁ δε την συσκευην την κατα Ιουδαιων γραψας Μηλων, κατα τον κατακλυσμον φησιν απο της Αρμενιας απελθειν τον περιλειφθεντα ανθρωπον μετα των υιων, εκ των ιδιων εξελαυνομενον υπο των εγχωριων, διανυσαντα δε την μεταξυ χωραν ελθειν εις την οξεινην της Συριας, ησαν ερημον. Euseb. Præp. Evang. l. 9. c. 19. p. 420.

born; and not from his kinsmen the Helladians, who were far inferior in the knowledge of antient times. He describes Noah under the name of Deucalion: and [48] says, that *the present race of mankind are different from those who first existed; for those of the antediluvian world were all destroyed. The present world is peopled from the sons of Deucalion; having increased to so great a number from one person. In respect to the former brood, they were men of violence, and lawless in their dealings. They regarded not oaths, nor observed the rites of hospitality, nor shewed mercy to those who sued for it. On this account they were doomed to destruction: and for this purpose there was a mighty eruption of waters from the earth, attended with heavy showers from above; so that the rivers swelled, and the sea overflowed, till the whole earth was covered with a flood, and all flesh drowned. Deucalion alone was preserved, to repeople the world. This mercy was shewn to him on account of his justice and piety. His preservation was effected in this manner: He put all his family, both his sons and their wives, into a vast ark, which he had provided: and he went into it his self. At the same time animals of every species, boars, horses, lions, serpents, whatever lived upon the face of the*

[48] Lucian. de Deâ Syriâ. v. 2. p. 882.

earth, followed him by pairs: all which he received into the ark; and experienced no evil from them: for there prevailed a wonderful harmony throughout, by the immediate influence of the Deity. Thus were they wafted with him, as long as the flood endured. After this he proceeds to mention that, upon the disappearing of the waters, Deucalion went forth from the ark, and raised an [49] altar to God: but he transposes the scene to Hierapolis in Syria; where the natives pretended to have very particular memorials of the Deluge.

Most of the authors, who have transmitted to us these accounts, at the same time inform us, that the remains of the ark were in their days to be seen upon one of the mountains of Armenia. Abydenus particularly says in confirmation of this opinion, that the people of the country used to get some small pieces of the wood, which they carried about by way of amulet. And Berosus mentions, that they scraped off the asphaltus, with which it had been covered, and used it in like manner for a charm. And this is so far consonant to truth, as there was originally about the ark some ingredient of this nature. For when it

[49] Lucian speaks of *altars* in the plural: Δευκαλιων δε εστι τα δε σημηνα, βωμος τις ιδρυτο. What is here alluded to, is plain. See Gen. c. 6. v. 20.

was completed by Noah, he was ordered finally to secure it both within and without with pitch or [50] bitumen. Some of the fathers, how truly informed I cannot say, seem to insist upon the certainty of the fact, that the ark in their time was still in being. Theophilus [51] says expressly that the remains were to be seen upon the mountains of Aram, or Armenia. And Chrysostom appeals to it, as to a thing well known: [52] *Do not*, says he, *those mountains of Armenia bear witness to the truth? those mountains, where the Ark first rested? and are not the remains of it preserved there even unto this day?*

Such was the Gentile history of the Deluge: varied indeed, and in some measure adapted to the prejudices of those who wrote; yet containing all the grand circumstances with which that catastrophe was attended. The story had been so inculcated, and the impressions left upon the minds of men were so strong, that they seem to have referred to it continually; and to have made

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[50] Genes. c. 6. v. 14. The Seventy make use of the same term as Berosus: Και ασφαλτωσεις αυτην εσωθεν και εξωθεν τη ασφαλτῳ.

[51] Της Κιβωτου τα λειψανα μεχρι του δευρο δεικνυται ειναι εν τοις Αραβικοις (lege Αραμικοις) ορεσιν. Ad Autol. l. 3. p. 391.

[52] Ουχι και τα ορη μαρτυρει της Αρμενιας, ενθα ἡ Κιβωτος ἱδρυθη; ουχι και τα λειψανα αυτης ἑως νυν εκει σωζεται, προς ἡμετεραν ὑπομνησιν. De perfectâ Charit. v. 6. p. 748. Edit. Savil.

it the principal subject of their religious institutions. I have taken notice of a custom among the priests of Amon, who at particular seasons used to carry in procession a boat, in which was an oracular shrine, held in great veneration. They were said to have been eighty in number; and to have carried the sacred vessel about, just as they were directed by the impulse of the Deity. [53] Ὑπο νεως περιφερεται χρυσης ὑπο Ἱερεων ογδοηκοντα (ὁ Θεος). Ὑυτοι δε επι των ωμων φεροντες τον Θεον προαγουσιν αυτοματως, ὁπῃ αγοι το τῃ Θεῃ νευμα την πορειαν. I mentioned at the same time, that this custom of carrying the Deity in an ark or boat was in use among the Egyptians, as well as the people of Ammonia. Bishop Pocock has preserved three specimens of antient sculpture, wherein this ceremony is displayed. They are of wonderful antiquity; and were found by him in upper Egypt. Two of them he copied at Luxorein in some apartments of the temple, which Diodorus Siculus so much celebrates.

Part of the ceremony in most of the antient mysteries consisted in carrying about a kind of ship or boat; which custom, upon due examination, will be found to relate to nothing else but

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[53] Diodor. Sicul. l. 17. p. 528. See vol. 1. p. 252. and Plate.

Noah, and the Deluge. [54] The ship of Isis is well known; and the celebrity among the Egyptians, whenever it was carried in public. The name of this, and of all the navicular shrines was Baris: which is very remarkable; for it was the very name of the mountain, according to Nicolaus Damascenus, on which the ark of Noah rested; the same as Ararat in Armenia. [55] Εςιν ὑπερ την Μινυαδα μεγα ὀρος κατα την Αρμενιαν, Βαρις λεγομενον, εις ὁ πολλους συμφυγοντας επι τε κατακλυσμε λογος εχει περισωθηναι, και τινα επι λαρνακος οχεμενον επι την ακρωρειαν οκειλαι, και τα λειψανα των ξυλων επι πολυ σωθηναι. *There is a large mountain in Armenia, which stands above the country of the Minyæ, called Baris; to this it was said, that many people betook themselves in the time of the Deluge, and were saved: and there is a*

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[54] See Lexicon Petisci. Iamblichus. Sect. 6. c. 5. p. 147. and notes. p. 285.

[55] Apud Euseb. Præp. Evang. l. 9. c. 11. p. 414.

See also Nic. Damasc. apud Joseph. Jud. Antiq. l. 1. c. 3. §. 6.

Το μεν διακομιζον τα σωματα πλοιον Βαριν καλεισθαι. Diodor. Sic. l. 1. p. 87. of the sacred boat, in which the dead were transported to the Charonian plains.

Strabo, l. 11. p. 803. mentions a Goddess Baris in Armenia, who had a temple at mount Abus.

Herodotus speaks of Baris, as the Egyptian name of a ship. l. 2. c. 96. See Euripides Iphig. in Aulis. v. 297. and Æschyli Persæ. p. 151. Αιγυπτιαν δε Βαριν ουκ ὑπερθορη. Αυτηρετευκτον Βαριν. Lycophron. v. 747.

tradition of one person in particular floating in an ark, and arriving at the summit of the mountain. We may be assured then that the ship of Isis was a sacred emblem: in honour of which there was among the Egyptians an annual festival. It was in aftertimes admitted among the Romans, and set down in their [56] Calendar for the month of March. The former in their descriptions of the primary deities have continually some reference to a ship or float. Hence we frequently read of [57] Θεοι ναυτιλλοντες. They oftentimes, says [58] Porphyry, describe the sun in the character of a man sailing on a float. And Plutarch observes to the same purpose, that they did not represent the sun and the moon in chariots; [59] αλλα πλοιοις οχημασι χρωμενες περιπλειν, *but wafted about upon floating machines.* In doing which they did not refer to the luminaries; but to a personage represented

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[56] Calendarium Rusticum mense Martio habet *Isidis navigium*, quod est Ægyptiorum festum, a Romanis admissum. Marsh. Can. Chron. Sect. 14. p. 356.

See Gruter's Inscript. p. 138.

[57] Iamblich. de Myster. Sect. 7. c. 2.

[58] Ἡλιον δε σημαινουσι ποτε μεν δι' ανθρωπου συμβεβηκοτος πλοιω. Porphyry apud Euseb. P. E. l. 3. p. 115.

[59] Isis et Osiris. p. 364. See also Euseb. Præp. Evang. l. 3. c. 11. p. 115. Clemens Alexand. Strom. l. 5. p. 679. Ἡλιον επι πλοιω.

under those titles. The Sun, or Orus, is likewise described by Iamblichus as sitting upon the lotus, and [60] sailing in a vessel.

It is said of Sesostris, that he constructed a [61] ship, which was two hundred and eighty cubits in length. It was of cedar; plated without with gold, and inlaid with silver: and it was, when finished, dedicated to Osiris at Thebes. It is not credible, that there should have been a ship of this size, especially in an inland district, the most remote of any in Egypt. It was certainly a temple, and a shrine. The former was framed upon this large scale: and it was the latter, on which the gold and silver were so lavishly expended. There is a remarkable circumstance relating to the Argonautic expedition; that the dragon slain by Jason was of the dimensions of a [62] Trireme: by which must be meant, that it was of the shape of a ship in general; for there were no Triremes at the time

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[60] Επι τε λωτῳ καθημενος, και επι πλοιῳ ναυτιλλομενος (Θεος). Iamblichus de Myst. Sect. 7. p. 151.

[61] Diodor. Sicul. l. 1. p. 52.

[62] Κειτο γαρ λοχμα, Δρακοντος δ'
Ειχητο λαβροταταν γενυων,
Ὁς παχει μακει τε πεν-
τηκοντορον ναυν κρατει. Pind. Pyth. Od. 4. p. 261.

Ὁς και τῳ παχει και τῳ μηκει τε σωματος πεντηκοντορῳ ναυν κατειχεν· η, ὡς ενιοι, εμβληθεις επληρω ναυν πεντηκοντορον. Schol. ibid.

alluded to. And I have moreover shewn, that all these dragons, as they have been represented by the poets, were in reality temples, Draconitia; where, among other rites, the worship of the serpent was instituted. There is therefore reason to think, that this temple, as well as that of Sesostris, was fashioned in respect to its superficial contents after the model of a ship: and as to the latter, it was probably intended in its outlines to be the exact representation of the ark, in commemoration of which it was certainly built. It was a temple sacred to Osiris at Theba; or, to say the truth, it was itself called Theba: and both the city, said to be one of the most antient in Egypt, as well as the Province, was undoubtedly [63] denominated from it. Now Theba was the very name of the ark. When Noah was ordered to construct a vessel, in which he and his family were to be preserved; he was directed in express terms to build, תבה, Theba, an ark. It is the very [64] word made use of by the

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[63] Το αρχαιον ἡ Αιγυπτος Θηβαι καλουμενη. Aristot. Meteorol. v. 1. li 1. p. 771.

Theba and Diospolis the same: Τας Θηβας και Διοσπολιν την αυτην υπαρχειν. Diodorus Sicul. l. 1. p. 88.

Theba now called Minio, according to Sanson.

Θηβαι πολις Βοιωτιας, και Κρητων. Hesych.

[64] According to the Grecian mode of allegorizing, Theba was said to have been the daughter of Prometheus, who gave name to

sacred writer: so that we may, I think, be assured of the prototype, after which this temple was fashioned. It is said, indeed, to have been only two hundred and eighty cubits in length: whereas the [65] ark of Noah was three hundred. But this is a variation of only one fifteenth in the whole: and, as the antient cubit was not in all countries the same; we may suppose that this disparity arose rather from the manner of measuring, than from any real difference in the extent of the building. It was an idolatrous temple; said to have been built by Sesostris in honour of Osiris. I have been repeatedly obliged to take notice of the ignorance of the Greeks in respect to antient titles; and have shewn their misapplication of terms in many instances: especially in their supposing temples to have been erected by persons, to whom they were in reality sacred. Sesostris was Osiris; the same as Dionusus, Menes, and Noah. He is called Seisithrus by Abydenus, Xixouthros by Berosus and Apollodorus; and is represented by them as a prince, in whose time the Deluge happened. He was called Zuth, Xuth, and Zeus: and had certainly divine honours paid to him.

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the place: Απο Θηβης της Προμηθιως. Steph. Byzant. Γαμει δε Ζηθος μεν Θηβην, αφ' ης η πολις Θηβαι. Apollodor. l. 3. p. 145.

[65] Genes. c. 6. v. 15.

The same memorial is to be observed in other countries, where an ark, or ship, was introduced in their mysteries, and often carried about upon their festivals. Pausanias gives a remarkable account of a temple of Hercules at Eruthra in Ionia; which he mentions as of the highest antiquity, and very like those in Egypt. The Deity was represented upon a float; and was supposed to have come thither in this manner from Phenicia. [66] Σχεδια γαρ ξυλων, και επ αυτης θεος. [67] Aristides mentions, that at Smyrna, upon the feast called Dionusia, a ship used to be carried in procession. The same custom prevailed among the Athenians at the Panathenæa; when what was termed the sacred ship was borne with great reverence through the city to the temple of Damater of Elusis. At Phalerus near Athens there were honours paid to an unknown hero, who was represented in the stern of a ship: [68] Τιμαται δε τις Φαληροι κατα πρυμναν

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[66] L. 7. p. 534.

[67] Orat. Smyrn. v. 1. p. 402. He speaks of the custom as of late date: but the festival of Dionusus warrants the antiquity. See Dio. l. 89. p. 62. Εν τε γαρ Αλβανῳ Ἡρας νεως. κτλ. a similar rite.

[68] Clem. Alexand. Cohort. v. 1. p. 35.

See Aristophan. Ἱππεις. v. 563. of the ship at the Panathenæa. Τῳ δε Αρειῳ παγῳ πλησιον δεικνυται ΝΑΥΣ ποιηθεισα εις την των Παναθηναιων πομπην. Pausan. l. 1. p. 70.

ἐσκε. At Olympia, the most sacred place in Greece, was a representation of the like nature. It was a building like the fore part of a ship, which stood facing the end of the Hippodromus; and towards the middle of it was an altar, upon which at the renewal of each Olympiad particular rites were performed: [69] Επι ἑκαστης Ολυμπιαδος σπενδεται κατα την πρωραν μαλιστα πη μεσην.

It is said of Lamech, that he received great consolation at the birth of his son: and that he prophetically [70] *called his name Noah; saying, This same shall comfort us concerning our work, and toil of our hands; because of the ground, which the Lord hath cursed.* Agreeably to this the name of Noah was by the Grecians interpreted *rest and comfort:* [71] Νωε αναπαυσις. This seems to have been alluded to at the Eleusinian mysteries. Part of the ceremony was a night scene; attended with tears and lamentations, on account of some person, who was supposed to have been lost: but at the close a priest used

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Of the ship sent to Delos, see Callimach. Hymn. in Delum. not. ad v. 314. p. 204.

[69] Pausan. l. 6. p. 503.

[70] Genes. c. 5. v. 29.

[71] Hesych.

Νωε· Ἑρμηνευεται τη Ἑλλαδι γλωσσῃ ΑΝΑΠΑΥΣΙΣ. Theoph. ad Autolyc. l. 3. p. 391.

to present himself to the people, who were mourning, and bid them be of good courage: for the Deity, whom they lamented as lost, was preserved; and that they would now have some comfort, some respite, after all their labour. The words in the original are very particular:

[72] Θαῤῥειτε μυσαι τε Θεε σεσωσμενε·
Εσαι γαρ ἡμιν εκ πονων σωτηρια.

To which was added, what is equally remarkable;

[73] Εφυγον κακον ἑυρον αμεινον·

I have escaped a calamity; and have met with a better portion. This was the same rite as that in Egypt, called αφανισμος and ἑυρεσις Οσιριδος; both which were celebrated in the month Athyr. It was called in Canaan, the death and revival of Adonis or Thamuz, who was the Osiris and Thamas of Egypt.

Some rites, similar to those, which I have been describing in the exhibition of the sacred ship Baris, are mentioned in the story of the Argonauts. Their ship is said to have been stranded

[72] Jul. Firmicus. p. 45. edit. Ouzel.
[73] Demost. περι Στεφ. p. 568.

among the Syrtes of Africa: by which means their progress was interrupted: and at the same time there was no opening for a retreat. The heroes on board were at last told, that there was no way to obtain the assistance of the gods, but by performing, what appears to have been a mystical rite. They were to take the ship on their shoulders, and carry it over land for a season. This was effected by twelve of them, who bore it for several days and nights; till they came to the river Triton, where they found an outlet to the sea. Apollonius speaks of the whole as a mystery.

[74] Μωσαων ὁδε μυθος· εγων δ' ὑπακουος αειδω
Πιερίδων, και τηνδε παναρχεκες εκλυον ομφην.
Ὑμεας, ω περι δη μεγα φερτατοι υἱες ανακτων,
Ἡ βιη, ἡ αρετη Λιβυης ανα θινας ερημους,
Νηα μετα χρονιην, φασ' ενδοθι νηος αγεσθε,
Ανθεμενες ωμοισι φερειν δυωκαιδεκα παντα
Ημαθ' ὁμα νυκτας τε· δυην γε μεν, η κατ' οἰζυν
Τις κ' ενεποι, την κεινοι ανετλησαν μογεοντες;
Εμπεδον Αθανατων εσαν αἱματος.

It is to be remarked in those copies of the

[74] Apollon. Argonaut. l. 4. v. 1381. See Pind. Pyth. od. 4. v. 86.

sculptures, which bishop Pocock observed among the ruins at antient Thebes, that the extremities in each of the boats are fashioned nearly alike; and that there is no distinction of head and stern. This kind of vessel was copied by the Greeks, and styled [75] Αμφιπρυμναϊς, Amphiprumnaïs. It is recorded, when Danaus came from Egypt to Argos, that he crossed the seas in a ship of this form: in which circumstance there must have been some mysterious allusion; otherwise it was of little consequence to mention the particular shape of the ship, which he was supposed to have navigated. There was certainly something sacred in these kind of vessels; something, which was esteemed salutary; and in proof of it, among other accounts given of them, we have this remarkable one. [76] Αμφιπρυμνα, τα επι σωτηρια πεμπομενα πλοια. *The Amphiprumna are a kind of ships, sent upon any salutary occasion.* In short, they were always looked upon as holy and of good omen.

I think it is pretty plain, that all these emblematical representations, of which I have given so many instances, related to the history of the

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[75] See vol. 1. p. 311.

Hyginus calls it navim biproram. Fab. 168 and 277. Tunc primum dicitur Minerva navim fecisse biproram.

[76] Hesych.

Deluge, and the conservation of one family in the ark. I have before taken notice, that this history was pretty recent when these works were executed in Egypt, and when these rites were first established: and there is reason to think, that in early times most shrines among the Mizraim were formed under the resemblance of a ship, in memory of this great event. Nay, farther, both ships and temples received their names from hence; being styled by the Greeks, who borrowed largely from Egypt, Ναυς and Νεως, and Mariners Ναυται, Nautæ, in reference to the Patriarch, who was variously styled Noas, Naus, and Noah.

However the Greeks may, in their mysteries, have sometimes introduced a ship as a symbol, yet, in their references to the Deluge itself, and to the persons preserved, they always speak of an ark, which they call [77] Λαρναξ, Larnax, Κιβωτος, and the like. And though they were apt to mention the same person under various titles, and by these means different people seem to be made principals in the same history; yet they were so far uniform

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[77] Plato of Deucalion and his wife; Τυτυς εν ΛΑΡΝΑΚΙ διασωσασθαι. See also Nonnus. l. 6. p. 200. λαρναξ αυτοπόρος. Theophil. ad Autolic. l. 3. p. 391. εν Κιβωτῳ.

Ασει δ' ὡς ποκ' ἐδεκτο τον Αιολον εὐρεια λαρναξ
Ζωον εοντα. Theocrit. Idyll. 7. v. 78.

in their accounts of this particular event, that they made each of them to be preserved in an ark. Thus it is said of Deucalion, Perseus, and Dionusus, that they were exposed upon the waters in a machine of this fabric. Adonis was hid in an [78] ark by Venus; and was supposed to have been in a state of death for a year.

[79] Οιον τοι τον Αδωνιν απ' αιναν Αχιρωντος
Μηνι δυωδεκατῳ μαλακαιποδες αγαγον Ωραι.

Theocritus introduces a pastoral personage Comates, who was exposed in an ark for the same term, and wonderfully preserved.

[80] Ω μακαριστε Κοματα, τυ θην ταδε τερπνα πεπονθας,
Και τυ κατεκλασθης εν λαρνακι, και τυ μελισσαν
Κηρια φερβομενος ετος ωριον εξετελισσας.

Of Osiris being exposed in an ark, we have a very remarkable account in [81] Plutarch; who mentions,

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[78] Apollodorus. l. 3. p. 194.

[79] Theocrit. Idyll. 15. v. 102.

[80] Ibid. 7. v. 85. Com-Ait: two titles of Helius.

[81] Isis and Osir. v. 1. p. 366, 367.

See Lightfoot of the antient year beginning in Autumn. vol. 1. p. 707.

that it was on account of Typhon; and that it happened on the seventeenth of the month Athyr, when the Sun was in Scorpio. This, in my judgment, was the precise time when Noah entered the ark, and when the flood came; which, in the Egyptian mythology, was termed Typhon.

From what has preceded, the reader will perceive, that the history of the Deluge was no secret to the Gentile world. They held the memory of it very sacred; and many colonies, which went abroad, styled themselves Thebeans, in reference to the ark. Hence there occur many cities of the name of Theba; not in Egypt only and Bœotia, but in Cilicia, Ionia, Attica, Pthiotis, Cataonia, Syria, and Italy. It was sometimes expressed Thiba, a town of which name was in Pontus: [82] Θιβα· τοπος προς τῳ Ποντῳ. It is called Thibis by [83] Pliny. He mentions a notion, which prevailed, that the people of this place *could not sink in*

See the Account of the Flood, when Prometheus reigned in Egypt, as it is mentioned by Diodor. Sicul. l. 1. p. 16.

[82] Steph. Byzantin,

It was said to have been built by the Amazons. From the Amazons being Thebeans, we may judge of their race, and true history.

[83] Plin. l. 7. c. 2.

Καιτοι τις γε περι Ποντον οικουντας παλαι Θηβιις προσαγορευομενους ἱστορει Φιλαιχος, κ. τ. λ. Plut. Sympos. l. 5. c. 7.

water; eosdem non posse mergi: we may see in this a remote allusion to the name of the place and people, and to the history which they had preserved.

There was another term besides Theba, under which the Grecians represented the ark. It was called Κιβωτος, Cibotus; which, however, I do not imagine to have been a word of Grecian original: as both an [84] haven in Egypt, and a [85] city of great antiquity in Phrygia, were denominated in the same manner. The fathers of the Greek church, when they treat of the ark, interpret it in this manner, Κιβωτος. It is also the term made use of by the [86] Seventy; and even by the [87] Apostles themselves. The city Cibotus, which I mentioned to have been in Phrygia, stood far inland upon the fountains of the river Marsyas: and we may judge from its name, that it had reference to the same history. Indeed, all over this part of the world memorials of the deluge seem to have been particularly preserved. This city was

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[84] One of the havens at Alexandria. Strab. l. 17. p. 1145.

[85] Προς Απαμειᾳ τῃ Κιβωτῳ. Strab. l. 12. p. 854.

Κιβωτος· λαρναξ ξυλινη. Hesych.

[86] Ποιησον ἑαυτῳ Κιβωτον ἐκ ξυλων τετραγωνων· νοσσιας ποιησεις κατα την Κιβωτον. Genes. c. 6. v. 14. Edit. Ald.

[87] Hebr. c. 11. v. 7. 1 Pet. c. 3. v. 20.

also called Apamea; [88] Απαμεια, ἡ Κιβωτὸς λεγομένη; which name of Apamea is said to have been conferred upon it in latter times. It was undoubtedly named Cibotus in memory of the ark, and of the history, with which it is connected. And in proof of this, we shall find that the people had preserved more particular and authentic traditions concerning the flood, and the preservation of mankind through Noah, than are to be met with elsewhere. The learned [89] Falconerius has a cu-

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[88] Strab. l. 12. p. 864. It was undoubtedly the same as Celænæ, of which I have treated before; and which I have shewn to have been named from its situation. Celænæ I should imagine was the name of the city; and Cibotus was properly the temple: which distinction was not attended to in former times. Migratum inde haud procul veteribus Celænis; novæque urbi Apameæ nomen inditum ab Apameâ sorore Seleuci Regis. Liv. 38. c. 13. Tertius Apameam vadit, ante appellatam Celænas, deinde Ciboton. Plin. l. 5. c. 29.

[89] Octav. Falconerii Dissertatio de nummo Apameensi. Deucalionëi diluvii typum exhibente; ad Petr. Seguinum S. Germani Antissiodor. Paris. Decanum. Ex Libro, cui titulus, Selecta Numismata Antiqua ex Museo Petr. Seguini. Paris. 1684. He mentions another coin similar to the above, and struck by the same people, who are styled Magnetes Apameenses. On one side is the head of Severus, crowned with laurel: on the other, the ark, with the same persons in it, and the like circumstances, described: above, ΕΠΙ ΑΠΩΝΟΘΕΤΩΝ ΑΡΤΕ. ΜΑΓΝΗΤΩΝ ΑΠΑΜΕΩΝ.

The two last syllables of ΜΑΓΝΗΤΩΝ are upon the blank space of the ark.

Apamiæ sive Cibotí Urbis
Numismata duo ex Seguino, et Falconerio.

Baris, sive Navis sacra Ægyptiaca.

Lekeux Sc.

rious dissertation upon a coin of Philip the elder, which was struck at this place, and contained on its reverse an epitome of this history. The reverse of most Asiatic coins relate to the religion and mythology of the places where they were struck. The inscription upon the forepart is ΑΥΤ. Κ. ΙΟΥΛ. ΦΙΛΙΠΠΟΣ. ΑΥΓ. Upon the reverse is delineated a kind of square machine, floating upon the water. Through an opening in it are seen two persons, a man and a woman, as low as to the breast; and upon the head of the woman is a veil. Over this ark is a kind of triangular pediment, on which there sits a dove; and below it another, which seems to flutter its wings, and holds in its mouth a small branch of a tree. Before the machine is a man following a woman, who by their attitude seem to have just quitted it, and to have got upon dry land. Upon the ark itself, underneath the persons there inclosed, is to be read, in distinct characters, ΝΩΕ. The learned Editor of this account says, that it had fallen to his lot to meet with three of these coins. They were of brass, and of the medaglion size: one of them he

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There is a coin of the emperor Adrian; the reverse a river-god between two rocks, like the Petræ Ambrosiæ: inscribed ΑΠΑΜΕΩΝ ΜΑΡΣΥΑΣ ΚΙΒΩΤΟΣ. Also a coin with a ship: inscribed ΑΡΓΩ ΜΑΓΝΗΤΩΝ. Patini Numism. p. 413.

mentions to have seen in the collection of the duke of Tuscany; the second, in that of the cardinal Ottoboni; and the third was the property of Augustino Chigi, nephew to pope Alexander the seventh. Nor had this people only traditions of the Deluge in general. There seems to have been a notion that the ark itself rested upon the hills of Celænæ, where the city Cibotus was founded: for the Sibylline oracles, wherever they may be supposed to have been composed, include these hills under the name of Ararat; and mention this circumstance.

[90] Εςι δε τις Φρυγιης υπερ ηπειροιο μελαινης,
Ηλιβατον, ταυυμηκες ορος, Αραρατ δε καλειται,
Ὁττ' αρα σωθησεσθαι επ' αυτῳ παντες εμελλον.
Ενθα φλεβες μεγαλαι ποταμοι Μαρσυοιο πεφυκαν,
Τηδε Κιβωτος εμεινεν εν ὑψηλοιο καρηνῳ
Ληξαντων ὑδατων.

We may perceive a wonderful correspondence between the histories here given, and of the place from whence they came. The best memorials of the ark were here preserved, and the people were styled Magnetes, and their city Cibotus: and upon their coins was the figure of the ark, under the

[90] Orac. Sibyllin. p. 180.

name of Αργω Μαγνητων: all which will be farther explained hereafter. Not far from Cibotus was a city called [91] Baris; which was a name of the same purport as the former, and was certainly founded in memory of the same event. Cibotus signified an ark, and was often used for a repository; but differed from κιστη, cista, by being made use of either for things sacred, or for things of great value, like the Camilla of the Latines: [92] ἡ μεν εις ὑποδοχην ἑδεσματων, ἡ δ' ἱματιων και χρυσε κιβωτος. The rites of Damater related to the ark and deluge, like those of Isis: and the sacred emblems, whatever they may have been, were carried in an holy machine, called [93] Κιβωτος.

The ark, according to the traditions of the Gentile world, was prophetic, and was looked upon as a kind of temple, a place of residence of the Deity. In the compass of eight persons it comprehended all mankind; which eight persons were thought to be so highly favoured by heaven, that they were looked up to by their posterity with great reverence, and came at last to be re-

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[91] Near Beudos, in Pisidia, and not a great way from Cibotus. Ptolem. l. 5. p. 142. Hieroclis Synecdemus. Pisidia. p. 673. Beudos, Baris, Bœotus, were all of the same purport.

[92] Schol. in Aristophan. Ἱππεις. v. 1208.

[93] Pausan. l. 10. p. 866.

puted Deities. Hence, in the antient mythology of Egypt, there were precisely eight [94] Gods: of these the Sun was the chief, and was said first to have reigned. Some made Hephaistus the first king of that country, while others supposed it to have been Pan. [95] Παρ' Αιγυπτιοισι δε Παν μεν αρχαιοτατος, και των ΟΚΤΩ ΤΩΝ ΠΡΩΤΩΝ λεγομενων θεων. There is, in reality, no inconsistency in these accounts, for they were all three titles of the same Deity, the Sun: and when divine honours began to be paid to men, the Amonians conferred these titles upon the great Patriarch, as well as upon his son [96] Amon. And, as in the histories of their kings, the Egytians were able to trace the line of their descent upwards to these antient [97] personages; the names of the latter were by these means prefixed to those lists: and they were in aftertimes thought to have reigned in that country. This was the celebrated Ogdoas of Egypt, which their posterity held in such veneration, that

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[94] Diodor. Sicul. l. 1. p. 12.

[95] Herodot. l. 2. c. 145.

[96] There is reason to think, that the patriarch Noah had the name of Amon, as well as his son. The cities styled No-Amon, and Amon-No, were certainly named from Noah. According to Plutarch, Amon signified *occultus*. Isis et Osiris. p. 354.

[97] Μεθερμηνευομενων δ' αυτων, τινας μεν ωνυμους υπαρξειν τοις ωρασιοις. κ. τ. λ. Diodor. Sicul. l. 1. p. 12.

they exalted them to the heavens, and made their history the chief subject of the sphere. This will appear very manifest in their symbolical representation of the solar system, of which Martianus Capella has transmitted to us a very curious specimen [93]. Ibi (in systemate solari) quandam navem totius naturæ cursibus diversâ cupiditate moderantem, cunctâque flammarum congestione plenissimam, et beatis circumactam mercibus conspicimus; cui nautæ *septem, germani tamen suique similes*, præsidebant. In eâdem verò rate fons quidam lucis æthereæ, arcanisque fluoribus manans, in totius mundi lumina fundebatur. Thus we find that they esteemed the ark an emblem of the system of the heavens. And when they began to distinguish the stars in the firmament, and to reduce them to particular constellations, there is reason to think, that most of the asterisms were formed with the like reference. For although the delineations of the sphere have, by the Greeks, through whose hands we receive them, been greatly abused, yet there still remains sufficient evidence to shew that such reference subsisted. The watery sign Aquarius, and the great effusion of that element, as it is depicted in the sphere, undoubtedly related to this history. Some

[93] Martian. Capella. Satyric. l. 2. p. 43.

said, that the person meant in the character of Aquarius was Ganymede. Hegesianax maintained that it was Deucalion, and related to the deluge. [99] Hegesianax autem Deucalionem dicit esse, quod, eo regnante, tanta vis aquæ se de cœlo profuderit, ut cataclysmus factus esse diceretur. Eubulus autem Cecropem demonstrat esse: antiquitatem generis commemorans, et ostendens, antequam vinum traditum sit hominibus, aquâ in sacrificiis Deorum usos esse; et *ante Cecropem* regnâsse, quam vinum sit inventum. The reader may here judge, whether Cecrops the celebrated king of Attica, who lived before the plantation of the vine, and was figured under the character of Aquarius, like Deucalion, be any other than Deucalion himself, the Noah of the east.

Noah was represented, as we may infer from [100] Berosus, under the semblance of a fish by the Babylonians: and those representations of fishes in the sphere, probably related to him and his sons. The reasons given for their being placed

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[99] Hygin. Poet. Astronom. c. 29. p. 482.

Audi Scholiasten Germanici Aquario—Nigidius Hydrochoon sive Aquarium existimat esse Deucalionem Thessalum, qui in maximo cataclysmo sit relictus cum uxore Pyrrhâ in monte Ætnâ, qui est altissimus in Siciliâ. Not. in Hygin. fab. 153. p. 265. ex Germanici Scholiaste.

[100] Eusebii. Chron. p. 6.

there were, that Venus, when she fled from [1] Typhon, took the form of a fish; and that the fish, styled Notius, saved Isis in some great extremity: pro quo beneficio simulacrum Piscis et *ejus filiorum*, de quibus ante diximus, inter astra constituit: *for which reason Venus placed the fish Notius and his sons among the stars.* By this we may perceive, that Hyginus speaks of these asterisms as representations of persons: and he mentions from Eratosthenes, that the fish Notius was the father of mankind: [2] ex eo pisce natos homines.

It is said of Noah, that after the deluge he built the first [3] altar to God: which is a circumstance always taken notice of in the history given of him by Gentile writers. He is likewise mentioned as the first planter of the vine; and the inventor of wine itself, and of Zuth or ferment, by which similar liquors were manufactured. We may therefore suppose that both the altar, and the crater, or cup, related to these circumstances.

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[1] Hygin. Poet. Astron. c. 41. p. 494.

[2] Eratosthenes ex eo pisce natos homines dicit. Hygin. Poet. Astron. l. 2. c. 30.

[3] Ἐρατοσθένης δὲ φησι, τοῦτο θυτήριον εἶναι, ἐν ᾧ τὸ πρῶτον ὁι θεοῖς συνωμοσίαν ἐποιήσαντο. Theon. ad Arctum. p. 46. Nonnulli cum Eratosthene dicunt, eum Cratera esse, quo Icarius sit usus, cum hominibus ostenderet vinum. Hygin. fab. 140. p. 494.

The history of the raven is well known, which he sent out of the ark by way of experiment: but it disappointed him, and never returned. This bird is figured in the sphere: and a tradition is mentioned, that the [4] raven was once sent on a message by Apollo: but deceived him, and did not return, when he was expected. It may seem extraordinary, if these figures relate to the history, which I suppose, that there should be no allusion to the dove, and to the particulars of its return. I make no doubt but it was to be found in the Chaldaïc and Egyptian spheres: but in that of Greece, there is in the southern hemisphere a vast interval of unformed stars: which were omitted by the astronomers of that country, as being either seldom seen, or else totally [5] obscured from their view. The Argo, however, that sacred ship, which was said to have been framed by divine wisdom, is to be found there; and was certainly no other than the [6] ark. The Grecians supposed it to have been built at Pagasæ in Thessaly, and

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[4] Missus ad fontem aquam puram petitum. Hygin. c. 40. p. 492.

[5] The Pleiades are Peleiades or Doves; and were placed in the heavens to denote by their rising an auspicious season for mariners to sail. They were the daughters of Pleione. See Natal. Comes. l. 4. c. 7.

[6] Hygin. c. 14. p. 55.

thence navigated to Colchis. I shall hereafter shew the improbability of this story: and it is to be observed, that this very harbour, where it was supposed to have been constructed, was called the port [7] of Deucalion. This alone would be a strong presumption, that in the history of the place there was a reference to the Deluge. The Grecians placed every antient record to their own account: their country was the scene of every [8] action. The people of Thessaly maintained that Deucalion was exposed to a flood in [9] their district, and saved upon mount Athos: the people of Phocis make him to be driven to [10] Parnassus: the Dorians in Sicily say he landed upon mount [11] Ætna. Lastly, the natives of Epirus suppose him to have been of their country, and to have founded

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Νηα μεν ην οι προσθεν ετι κλειουσιν αοιδοι
Αργον Αθηναης καμεειν ὑπο θημοσυνησι. Apollon. Rhod. l. 1. v. 18.

[7] Hence many Deucalions. See Schol. in Apollon. Rhod. l. 3. v. 1085.

Deucalion is esteemed an Argonaut. Hygin. c. 14. p. 50.

[8] Here also were the islands of Deucalion and Pyrrha in the bay. Strabo. l. 9. p. 665.

[9] Servius in Virg. eclog. 6. v. 41.

[10] Pausan. l. 10. p. 811.

[11] Qui (Deucalion et Pyrrha) in montem Ætnam, qui altissimus in Siciliâ esse dicitur, fugerunt. Hygin. c. 153. p. 265.

the antient temple of [12] Dodona. In consequence of this they likewise have laid claim to his history. In respect to the Argo, it was the same as the ship of Noah, of which the Baris in Egypt was a representation. It is called by Plutarch, the ship of Osiris; that Osiris, who, as I have mentioned, was exposed in an ark to avoid the fury of Typhon: [13] Και το πλοιον, ὁ καλουσιν Ἑλληνες Ἀργω, της Οσιριδος νεως επι τιμη κατηστερισμενον. *The vessel in the celestial sphere, which the Grecians call the Argo, is a representation of the ship of Osiris, which out of reverence has been placed in the heavens.* The original therefore of it must be looked for in [14] Egypt. The very name of the Argo shews, what it alluded to; for Argus, as it should be truly expressed, signified precisely an ark, and was synonymous to Theba. It is made use of in that sense by the priests and diviners of the Phi-

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[12] Plutarch. in Pyrrho. The people of Megara supposed the person saved in the deluge to have been Megarus, the son of Jupiter, who swam to the summit of mount Gerania. Pausan. l. 1. p. 96.

[13] Plutarch. Isis et Osiris. v. 2. p. 359.

[14] A Deluge of this nature was supposed to have happened in Egypt. Νειλον φασι ῥαγεντα κατακλυσαι πολλην της Αιγυπτου· μαλιστα τουτο μερος επιλθειν, ὁ Προμηθευς ειχε την επιμελειαν, διαφθαρεντων σχιδον ἁπαντων των κατα ταυτην την χωραν. Diodor. Sicul. l. 1. p. 16. To attribute this Deluge to the Nile is idle. A Deluge of the Nile happened every year. This related to Prometheus, or Noah.

listim; who, when the ark of God was to be restored to the Israelites, put the presents of atonement, which were to accompany it, into an [15] Argus, ארן, or sacred receptacle. And as they were the Caphtorim, who made use of this term, to signify an holy vessel; we may presume that it was not unknown in Egypt, the region from whence they came. For this people were the children of [16] Mizraim, as well as the native Egyptians, and their language must necessarily have been a dialect of that country. I have mentioned that many colonies went abroad under the title of Thebeans, or Arkites; and in consequence of this built cities called Theba. In like manner there were many cities built of the name of [17] Argos; particularly in Thessaly, Bœotia, Epirus, and [18] Sicily: whence it is that in all

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[15] 1 Samuel. c. 6. v. 8, 11, 15. The word occurs only in the history of this Philistine transaction; and in the Alexand. MSS. is rendered Αργος.

[16] Genesis. c. 10. v. 13. *And Mizraim begat Ludim—and Pathrusim, and Casluhim (out of whom came Philistim), and Caphtorim.* Deuteron. c. 2. v. 23. *The Caphtorim, which came forth out of Caphtor.* Jerem. c. 47. v. 4. *The Philistines, the remnant of the country of Caphtor.* Amos. c. 9. v. 7. *Have not I brought the Philistines from Caphtor?*

[17] Αργος· Παλοποννησος. Αργειοι· οι Ελληνες. Hesych.

[18] Cluverii Sicilia. p. 394.

these places there is some tradition of Deucalion, and the ark; however it may have been misapplied. The whole Peloponnesus was once called both Apia, and Argos. As there were many temples called both Theba and Argus in memory of the ark, they had priests, which were denominated accordingly. Those who officiated at the shrines termed Argus, were called Argeiphontai, from the Egyptian [19] *phont*, which signified *a priest*. But the Greeks, interpreting this term by words in their own language, supposed what was *a priest*, to have been *a slayer*, or murderer. They accordingly turned the Argo into a man, whom, from a confused notion of the starry system, they supposed to abound with eyes, and made Hermes cut off his head. People styled Argeiphontes, Cresphontes, Hierophantes, Leucophontes, Citharaphontes, Deiphontes, were all originally priests. The Scholiast upon Sophocles calls Argus, [20] Τον Κυνα, τον Αργον, τον πανοπτην, Argus, Κυν, or Canis, is precisely of the same purport, as Argeiphontes: *a priest of the ark.*

The constellation of the Argo, as it is delineated, represents the hinder part only of a ship; the forepart being hid in clouds. It was supposed to

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[19] See Jablonsky Pantheon Ægypt. Pars prima. p. 139.

[20] Schol. in Sophocl. Elect. v. 5.

have been oracular, and conducted at the will of the Deity. Upon the temo or rudder is a very bright star, the chief in the asterism, which was called Canopus. It lies too low in the southern hemisphere to be easily seen in Greece. It was placed on the rudder of the ark, to shew by whose influence it was directed. Yet in doing this they lost sight of the great Director, by whose guidance it had been really conducted; and gave the honour to a man. For under the character of Canopus, as well as Canobus, is veiled the history of the patriarch Noah. There was a city, or rather a temple, towards the most western outlet of the Nile, which was denominated in the same manner, and gave name to the stream. It was expressed Canopus, Canobus, Canoubis; and is mentioned by Dionysius, who speaks of it as a place of great fame:

[21] Ενθα βορειοτατος πελεται μυχος Αιγυπτοιο,
Και τεμενος περιπυστον Αμυκλαιοιο Κανωβου.

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[21] Dionys. Perieg. v. 12.

Of the idle pretensions of the Greeks, and their giving the honour of this place to a pilot of Menelaus, I have spoken before: and of the story being confuted by a priest of Egypt. See Aristid. Orat. Ægyptiaca. The story of Menelaus and Proteus was borrowed from that of Hercules and Nereus; as may be seen in Schol.

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and Deucalion, two persons principally concerned in that event. It occurs, where Plato is speaking [26] περι Φορωνεως τε πρωτε λεχθεντος, και Νιοβης, και μετα τον κατακλυσμον αυ Δευκαλιωνος, *of the first Phoroneus, and Niobe, and of the things subsequent to the deluge of Deucalion.* Sophocles in the passage above speaks of her as a Deity: and she is said to have been worshipped in [27] Cilicia. By some she was represented as the mother of [28] Argus.

As the antients described the ark, the ναυς αμφιπρυμναις, like a lunette; it was in consequence of it called Μην, and Σεληνη, which signify *a Moon:* and a crescent became a common symbol on this occasion. The chief person likewise, the Patriarch, had the name of Meen, and Menes: and was worshipped all over the east as Deus Lunus; especially at Carrhæ, Edessa, and other cities of Syria and Mesopotamia. His votaries were styled Minyæ; which name was given to them from the object of their worship. Wherever the history of the Deluge occurs, these names will be found. I have spoken of the cities of Phrygia, and the memorials there preserved. At Caroura near mount Sipylus Zeus was worshipped under the title of

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[26] Plato in Timæo. vol. 3. p. 22.

[27] Athenagoras. p. 290. Νιοβην Κιλικες (σεβουσι).

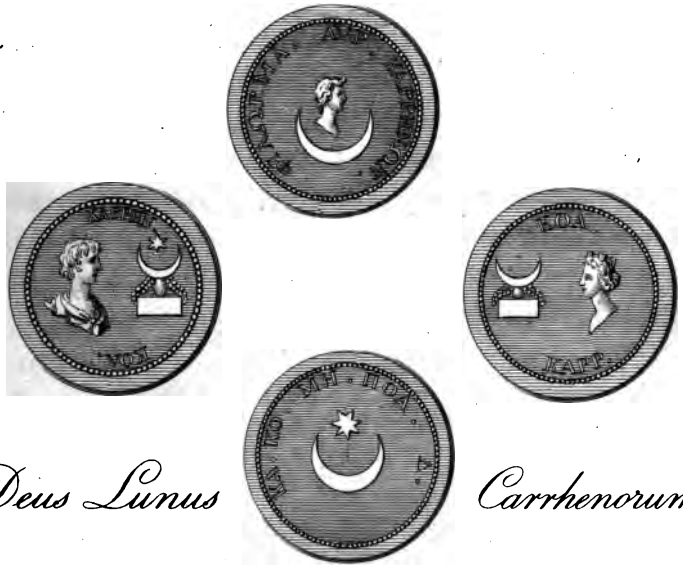
[28] Αργον τον Νιοβης. Pausan. l. 2. p. 191. 145. Homer. Schol. l. 1. v. 123.

cus *Lunus.*

eliopo- *-litanus.*

Ophis et Ovum Mundanum.

Tyru- *-orum.*



Deus Lunus *Carrhenorum.*

John Pelham Sc.

Meen, Menes, and Manes: and his temple is taken notice of by Strabo; [29] ἱερον Μηνος Καρου (not Καρε) καλουμενον. Close under the same mountain stood the city Magnesia; which signifies the city of Manes, but expressed with a guttural Magnes. The people of the country were called Minyæ. Some persons from this place, styled Magnetes apud Mæandrum, built at no great distance, Antiochea. Here too were some particular rites observed in honour of the same Deity, whom they distinguished by a significant epithet, and called Μην Αρχαιος [30]. Ἱερωσυνη τις Μηνος Αρχαιε, πλήθος εχουσα ἱεροδουλων, και χωριων ἱερων. *Here was a college dedicated to the rites of Meen Arkæus; where a great number of priests officiated; and where they had large estates endowed for that service.* This Μην Αρχαιος is no other than the Deus Lunus, the same as Noah, the Arkite. [31] Strabo mentions several temples of this Lunar God in different places: and one in particular, similar to that above mentioned, at the city Antioch in Pisidia. He calls it, as the present reading stands, ἱερου Μηνος Ασκαιε,

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[29] L. 12. p. 869. Καρου Car-Our, Templum Ori. Orus was the same as Menes.

[30] Strabo. l. 12. p. 864.

[31] Ibid. Wherever there was a city Magnesia, or people Magnetes, there will be found some history of the ark.

which we may from the title of the former temple venture to alter to Μηνος Αρχαιε. He is speaking of Cabira; and says: [32] Εχει δε και ιερον Μηνος·—εστι δε και τετο της Σεληνης το ιερον, καθαπερ το εν Αλβανοις, και το εν Φρυγια, το τε τε Μηνος εν ομωνυμω τοπω, και τω Αρχαιε το προς τη Αντιοχεια τη προς Πισιδιαν, και το εν τη χωρα των Αντιοχειων. *In this city is a temple of Meen Arkæus, by which is meant a temple of the Lunar Deity. Such also is the temple among the Albani: and that in Phrygia: and the temple of Meen, which gives name to the place, where it stands. The temple also of Meen Arkæus in Pisidia, and that in the region near Antiochea has the same reference.* All these were dedicated to the same Arkite Deity called Lunus, Luna, and Selene: styled also by different nations Meen, Man, Menes, and Manes.

Sometimes instead of Arkæus the term Arkite is exhibited Archæus; which may be referred to a different idea. Thessaly was said to have been originally named Purrha from the wife of Deucalion; whom the antient poet Rhianus mentions by the title of Αρχαια αλοχος.

[33] Πυῤῥαν δη ποτε την γε παλαιοτεροι καλεεσκον
Πυῤῥας Δευκαλιωνος απ' αρχαιας αλοχοιο.

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[32] L. 12. p. 835.

[33] Strabo. l. 9. p. 677. See Schol. Apol. Rhod. l. 3. v. 1089

Archæa may signify antient: but in this place, as well as in many instances, which I shall hereafter produce, I imagine, that it has a more particular reference. In short, Archæa seems here to be the same as Archia, and Architis, from the ark: from which both people and places were indifferently styled Αρκαιοι, and Αρχαιοι; Arkites, and Archites. Hyginus puts the matter in great measure out of doubt by using this term as a proper name. He styles this personage Archia, and makes her the wife of Inachus, the son of the ocean, and the same as Deucalion. He adds, that they had a son Phoroneus, the first man who reigned upon earth, whose history is attended with circumstances of great moment. [34] Inachus, Oceani filius, ex Archiâ sorore suâ procreavit Phoroneum, qui primus mortalium dicitur [35] regnâsse. Homines ante sæcula multa sine oppidis legibusque vitam egerunt, unâ linguâ utentes sub Jovis imperio. Idem nationes distribuit. Tum discordia inter mortales esse cœpit.

The Grecians, though they did not know the purport of the word ארגז, Arguz or Argus, have

[34] C. 143. p. 250. In another place he calls this personage Argia; and makes Iö her daughter. Ex Inacho et Argiâ Iö. c. 145. p. 253. Io, sive Niobe. ibid.

[35] Primus Junoni sacrificâsse dicitur. Lutatius Placidus in Stat. Theb. l. 4. v. 589.

yet religiously retained it: and have introduced it in these different shapes. And as the ark has been sometimes made a feminine, and the mother of Niobe; so at other times it is mentioned, as her son, and she is supposed to have been the mistress of Jupiter. So inconsistent is the antient theology.

[36] Hanc (Nioben) Jupiter compressit; et ex eâ natus est Argus, qui suo nomine Argos oppidum cognominavit. In short, wherever there is any history of the Deluge, there will be some mention introduced of Argus: and, conversely, where any account occurs concerning Argus, or Argeans; there will be some history of a ship, and allusion to the Deluge. Thus at Argos there was a temple of Poseidon Προσκλυστιος, *the god of inundations*: and it is erected upon account of a deluge, which the natives supposed to have been confined to the limits of their own country. *In these parts,* says [37] Pausanias, *is a temple denominated from Poseidon the God of inundations: for the people*

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[36] Hyginus. c. 145. p. 252.

[37] Ενταυθα Ποσειδωνος εστιν ιερον επικλησιν Προσκλυστιου· της γαρ χωρας τον Ποσιδωνα επικλυσαι την πολλην, ὁτι Ἡρας ειναι, και ὑκ αυτου, την γην Ιναχος και ὁι συνδικασαντες εγνωσαν. Ἡρα μεν δη παρα Ποσειδωνος ἑυρε το απελθειν οπισω την θαλασσαν. Αργειοι δε, ὁθεν το κυμα ανεχωρησεν, ἱερον Ποσειδωνι εποιησαν Προσκλυστιῳ· Προελθοντι δε ὀλιγον ταφος εστιν Αργου, Διος ειναι δοκουντος, και της Φορωνεως Νιοβης. Pausan. l. 2. p. 161.

have a tradition that this Deity had brought a Deluge over the greater part of the country; because Inachus and some other umpires had adjudged the land to Juno, rather than to him. Juno however at last obtained of him, that the waters should retreat: and the Argeans in memorial of this event raised a temple to Poseidon, the God of deluges, at the place whence the water began to retire. As you proceed a small degree farther, there is the mound (ταφος) of Argus, who is supposed to have been the son of Niobe, the daughter of Phoroneus. I have shewn in a prior treatise, that these mounds styled ταφοι, were not places of burial; but sacred hills, on which in antient times they sacrificed. Ταφος Αργε is *the mount of the ark*, or Argo. All the history above given, however limited to a particular spot, relates to the ark, and to the flood, which universally prevailed.

In the same city was a remarkable altar, dedicated to Zeus the God of rain, [38] Βωμος Ὑετιε Διος. Zeuth was distinguished by the title of Sama El, which the Greeks rendered Ζευς Σημαλεος. He was worshipped upon mount Parnes in Attica: and the circumstances attending his history are remarkable, as they stand in Pausanias. [39] Ορη δε Αθη-

[38] Pausan. l. 2. p. 154.

[39] Ibid. l. 1. p. 78.

ναιοις εστι Πεντελικον—και Παρνης—Εν Παρνηθι Παρνηθιος Ζευς Χαλκους εστι, και βωμος Σημαλεω Διος. Εστι δε εν τη Παρνηθι και αλλος βωμος· θυουσι δε επ' αυτω, τοτε μεν Ομβριον, τοτε δε Απημιον καλουντες Δια. *In Attica is the mount Pentelicus—also another, called the mountain of Parnes—Upon the latter stands a statue of Zeuth Parnethius in brass; and an altar to the same God, styled Sama El, or Semaleos. There is also another altar: and when they sacrifice upon it, they invoke, sometimes the God of rains; sometimes the Deity, who escaped, or rather who averted the evil; styling him* Απημιος. This writer mentions also, upon the mountain Hymettus, [40] Ομβριω Διος βωμοι, και Απολλωνος Προοψιω: *altars to Zeuth Pluvius, and to Apollo, surnamed the looker-out, or looking forwards.*

If we consider the histories of Danae, Danaus, and the Danaïdes, we shall find them to be fragments of history, which relate to the same event. Danäe is said to have been the mother of Perseus, who was conceived in showers, exposed in an ark; and at last a king of Argos. She is likewise represented as the mother of Argus, who founded in Italy, [41] Ardea, and Argiletum: the true history

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[40] Pausan. l. 1. p. 78.

[41] Ardea ——— quam dicitur urbem
Acrisioneïs Danäe fundâsse colonis. Virg. Æn. l. 7. v. 409.

of which places amounts to this, that they were founded by people styled Arkites. Danaus, who came into Greece, is said to have come over in the first long ship which was constructed: but the more antient account is, that he was the first builder of a ship; which he designed and finished under the direction of Minerva, or divine wisdom: [42] Υποθεμενης Αθηνας αυτῳ, Ναυν πρωτος κατεσκευασε. This is the same story which is told of Argus, the supposed son of Inachus and Niobe. It is likewise said of Danaus, when he came to Greece, that he came over *nave biprorâ*, called by Greeks αμφιπρυμναῖς; and that he built the Acropolis at Argos. But the navis biprora was not a vessel commonly made use of to pass the seas: it was a copy of the sacred ship of Isis; and I have shewn the history to which it alluded. I should therefore think, that this story does not relate to the arrival of any particular person from [43] Egypt, but to the

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She was supposed to have given name to Daunia; and to have settled there with her two sons, Argeos and Argos. Servius in Virg. Æn. l. 8. v. 345.

Tibur Argeo positum colono. Horat. l. 2. Od. 6. v. 5.

[42] Apollodor. l. 2. p. 63.

[43] It is said that Danaus came from the Thebaïs of Egypt, where stood Chemmis, near the city Noa. Perseus was worshipped here. Herodot. l. 2. c. 91. He calls the city Νωι. The person alluded to under the character of Danaus was far prior to the

first introduction of rites from that country; and especially the memorial of the Argo, from whence the place took its name. And that there was such an introduction of rites, appears from Hypermnestra, the supposed daughter of Danaus, being esteemed the [44] priestess of Juno at that place. If, as I have imagined, the words νηυς and ναυς are derived from נה, Nau, and Noah; the name of Danaus relates not to a man, but is in reality [45] da Näus, and signifies literally *the ship*. The æra therefore of Danaus is the æra of the ship: being the precise time when some model of this sacred vessel was introduced, and the rites also and mysteries with which it was attended. The fifty daughters of Danaus were fifty priestesses of the Argo, who bore the sacred vessel on festivals. I

æra allotted him in the Grecian history. He is said to be the son of Belus, the son of Neptune: also the brother of Sesosis, the same as Seth and Zuth.

The name of the ship was Danaïs. Δαναον διωκομενον ὑπο Αιγυπτου πρωτον κατασκευασαι (Ναυν)· ὁθεν και Δαναϊς επληθη. Schol. in Apollon. Rhod. l. 1. v. 4.

The daughters of Danaus are supposed to have introduced the θεσμοφοριa from Egypt: την τελε την ταυτην εξ Αιγυπτου εξαγαγουσαι. Herod. l. 2. c. 171.

[44] Εν Αργει ἱερατευσεν Ὑπερμνηστρα Δαναου. Euseb. Chron. p. 29. l. 40.

[45] דא, Da, Chaldaïcè, hæc, ista, hoc, illud. See Daniel. c. 4. v. 27, and c. 7. v. 3. Of this I shall treat hereafter at large.

have mentioned that there was a temple in Egypt, called Ca Nobus, erected to the God of seas; to whom the element of water in general was sacred. Throughout the whole history of Danaus and his daughters, there will be found allusions to the rites of this God. The Danaïdes are said to have been sent in quest of water: to have brought water to [46] Argos: to have invented ὑδρίαι, or [47] vessels for water: and, lastly, were supposed to have been doomed in the shades below to draw water in buckets, which were full of holes. Every circumstance of this history is from Egypt. The natives of that country were very assiduous in conveying water from one place to another. They likewise had particular jars, which were sacred to the God, whom the Greeks called Canobus; and were formed with a representation of him. These Canobic vessels were sometimes made of [48] porous stone; at other times of earth, manufac-

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[46] Danaus is said to have founded Argos.

Δαναος—

Ελθων ες Αργος ωκισεν Ιναχω πολιν. Euripid. in Archelao apud Strabon. l. 5. p. 339.

[47] Αργος ανυδρον τον Δαναας θεσαν Αργος ενυδρον. Strab. l. 8. p. 570. All Greeks in the time of Homer seem to have been called Danäi.

[48] They were called Σταχτικα—αγγεια δυλιζοντα Νειλωον ὑδωρ. Hesych. Σταχτικον.

tured in such a manner, as to have small holes in the bottom, through which they used to filter the water of the Nile, when it was either turbid or saline. [49] Ὑδριαι εν τοις μερεσι της Αιγυπτε ειωθασι γινεσθαι οσρακιναι, τρησεις εχουσαι λεπτας συνεχεις, ὡστε δια των τρησεων εκεινων το τεθολωμενον ὑδωρ δϊυλιζομενον αποδιδοσθαι καθαρωτατον. This practice of filling vessels, which could not hold the water put into them, seemed such a paradox to the Grecians, that, when they came to consign some of their priests and deities to the infernal mansions, they made this the particular punishment of the Danäides, on account of their cruelty.

Among the various personages under which the Patriarch was represented, the principal seems to have been that of Dionusus. He was by the mythologists supposed to have had a second birth, and a renewal of life in the Theba or Ark. Hence he was termed Θηβαιγενης; which the Greeks interpreted a Theban born, and made him a native of Bœotia: but he was originally only worshipped there; and his rites and mysteries came from Egypt. This injustice of the Greeks, in taking

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[49] Suidas. Κανωπος.

Ipsum Canobi simulacrum, pedibus perexiguis, attracto collo, et quasi sugillato, ventre tumido, in modum hydriæ, cum dorso æqualiter tereti formatur. Ruffin. Hist. Eccles. l. 11. c. 26.

to themselves every Deity, and hero, was come plained of by the Egyptians. [50] Καθολε δε φασι τες Ἑλληνας εξιδιαζεσθαι τες επιφανεςατες Αιγυπτιων Ἡρωας τε και Θεες.

The principal terms, by which the antients distinguished the Ark, were Theba, Baris, Arguz, Argus, Aren, Arene, Arne, Laris, Boutus, Bœotus, Cibotus. Out of these they formed different personages: and as there was apparently a correspondence in these terms, they in consequence of it invented different degrees of [51] relation. Hence

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[59] Diodorus. Sic. l. 1. p. 21.

[51] Of this turn in the Greeks innumerable instances will occur, as we proceed: some few I will here subjoin.

Θηβη απο Θηβης της Προμηθεως. Steph. Byzant.

Προμηθεως υἱος Δευκαλιων. Apollon. Rhod. l. 3. v. 1085. Schol.

Αρη Βοιωτον εκ Ποσειδωνος εγεννησε. Diod. Sic. l. 4. p. 269.

Αρη Ποσειδωνος τροφος. Lycoph. v. 644. Schol.

Arena Œbali, vel Bibali filia. Hygini fab. 14. p. 46.

Βοιωτον—Ιτωνα παιδα, και νυμφης Μελανιππης. Pausan. l. 9. p. 711.

Niobe said to have been the daughter of Tantalus and Dione. Hyginus. fab. 9. p. 32.

Φορωνευς Απιν και Νιοβην εγεννησε. Apollodor. l. 2. p. 39.

Νιοβης παις Αργος. Ibid.

Niobe the sister of Pelops, and wife of Amphion. Strabo. l. 8. p. 552.

Λυκος δε εν τω περι Θηβων ἱστορει, μετα τα κατα Δευκαλιωνα Ζευς μιγεις Ιοδαμει τη Τιθωνω, τω Αμφιτρυωνος, γεννα Θηβην, ἡν δεδωκεν Ωγυγῳ, αφ' ὁ Ωγυγια ἡ Θηβη. Αλλος δε ἱστορικος λεγει, ὡς Ζευς Θηβη μιγεις Αιγυπτον γεννα κτλ. Lycoph. Schol. ad v. 1207.

a large family has arisen from a few antiquated words, which related to the same history, and ot which many were nearly synonymous. In the account given above, we may perceive that the ark, and the chief person of the ark, are often confounded; but by the light, which is here afforded, the truth, I think, may be easily discovered.

OF SOME PARTICULAR

TITLES AND PERSONAGES;

JANUS, SATURNUS, PHORONEUS, POSEIDON, NEREUS,

PROTEUS, PROMETHEUS.

THE history of the Patriarch was recorded by the antients through their whole theology: but it has been obscured by their describing him under so many different titles, and such a variety of characters. They represented him as Thoth, Hermes, Menes, Osiris, Zeuth, Atlas, Phoroneus, Prometheus: to which list a farther number of great extent might be added. All the principal Deities of the sea, however diversified, have a manifest relation to him. But among all the various personages, under which he may have been represented, there are none, wherein his history is delineated more plainly, than in those of Saturn and Janus. The latter of these is by some supposed to have been the same as Javan, who is by Moses called יון. Between this name and that of Janus there is thought to be a great similitude.

But there is nothing to be obtained from the history of Javan to countenance this notion: whereas all the chief circumstances in the life of Noah correspond with the history of Janus. Hence, however specious the argument may be, which is drawn from this similitude of terms, many persons of great learning have not scrupled to determine that Noah and Janus were the same.

By Plutarch he is called [r] Ιαννος, Jannus, and represented as an antient prince, who reigned in the infancy of the world; and who brought men from a rude and savage way of life to a mild and rational system: who was also the first former of civil communities, and introducer of national polity. He was represented with two faces; with which he looked both forwards and backwards: and from hence he had the name of Janus Bifrons. One of these faces was that of an aged man; but in the other was often to be seen the countenance of a young and beautiful personage. About him

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[r] Ὁ γαρ Ιαννος εν τοις παλαιοις πανυ, ειτε Δαιμων, ειτε βασιλευς, γενομιρος πολιτικος και κοινωνικος, εκ τε θηριωδους και αγριε λιγεται μεταβαλειν την διαιτην. In Numâ. vol. 1. p. 72.

Ιαννος—διαβας εις Ιταλιαν, και συνοικησας τοις αυτοθι βαρβαροις, μετεβαλε και γλωτταν και διαιταν.——τους περι την Ιταλιαν αυτος αγριους και ανομους χρωμενους εθεσιν εις ἑτερον βιε σχημα, πεισας και γεωργειν και πολιτευεισθαι, μετεβαλε και μετεκοσμησε. Plutarch. Quæst. Rom. vol. 2. p. 269.

were many emblems, to denote his different departments. There was particularly a staff in one hand, with which he pointed to a rock; from whence issued a profusion of water. In the other hand he held a key. The description given of him by Albricus seems to have been taken from some painting, which that person had seen. [2] Janus—erat Rex. Homo sedens in throno fulgenti radiis circumquaque, qui duas facies habebat: quarum unâ ante se, alterâ post se respiciebat. Juxta illum quoque erat templum: et in manu ejus dextrâ habebat clavem, quâ templum ipsum aperire se monstrabat. In sinistrâ vero habuit baculum, quo saxum percutere, et ex illo aquam perducere videbatur. He had generally near him some resemblance of a ship; particularly upon money, which in aftertimes was coined to his honour. The Romans imagined that this was in memorial of the ship, in which Satan was supposed to have come to Italy.

[3] At bona posteritas puppim servavit in ære,
Hospitis adventum testificata Dei.

But what colony, or what person ever came from

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[2] C. 14. p. 921.

[3] Ovid. Fast. l. 1. v. 239.

the east to Italy, who did not arrive in a ship? It was a circumstance common to all; and too general to be particularly recorded. Besides, why should the money of Janus refer to the history of another person? Plutarch therefore does not accede to the common notion: but still makes it a question, [4] why the coins of this personage bore on one side Ιανυς διπροσωπον εικονα, *the resemblance of Janus bifrons;* and had on the other πλοιου πρυμνην, η πρωραν εγκεχαραγμενην, *the representation either of the hind part, or the fore part of a ship.* Ovid seems to have been much puzzled to find out the history, and purport of this deity.

[5] Quem tamen esse Deum dicam te, Jane biformis?
Nam tibi par nullum Græcia numen habet.

The Romans indeed had in a manner appropriated him to themselves. There were however many divinities similar to him both in Greece and Egypt: and the original person, to whom this character related, may be easily known. To him they attributed the invention of a [6] ship: and he is said to have first composed a chaplet. Upon

[4] Quæst. Rom. p. 274.

[5] Fast. l. 1. v. 89.

[6] Πρωτον δε στεφανον ευρειν, και σχεδιας, και πλοια. Athenæus. l. 15. p. 692.

the Sicilian coins of Eryx his figure often occurs with a twofold countenance; and on the reverse is a dove encircled with a [7] crown, which seems to be of olive. He was represented as a just man, and a prophet: and had the remarkable characteristic of being in a manner the author of time, and the god of the year. Under this description he is addressed by Ovid:

[8] Jane bifrons, anni tacitè labentis origo.

From him they denominated the first month of the year; [9] Ιανναριος απο τυ Ιανυς. He was styled Matutinus; as if to him were owing the renewal of light and day.

There was a tradition that he raised the first [10] temple to Heaven; though they looked upon him as a deity, and one of the eight original divinities. In the hymns of the Salii he was styled the [11] god of gods. In this and many other respects

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[7] Parut. Sicilia.

[8] Fast. l. 1. v. 65.

[9] Plutarch. in Numâ. p. 72.

[10] Hence he was styled Templorum positor.

[11] Saliorum quoque antiquissimis carminibus *Deorum Deus* canitur. Macrob. Sat. l. 1. p. 159.

he was similar to the Cronus of the Greeks, whom Orpheus styles

[12] Αιθαλιης, Μακαρων τε Θεων πατερ, ηδε και ανδρων,
ΑΙΩΝΟΣ ΚΡΟΝΕ, ΠΑΓΓΕΝΕΤΟΡ—
Γαιης τε Βλαςημα, και Ουρανε αςεροεντος
Γενναι, φυης [13] μαιωσι, Ῥεας ποσι, σεμνε ΠΡΟΜΗΘΕΥ.

We see here under the character of Cronus a person described, who was the founder of mankind in general; and of those in particular, who assumed the title of Μακαρες, Αθανατοι, Δαιμονες; and who were esteemed a superior order of beings. This person is also said to have been the renewer of time, which commenced from him: and is represented as one, who sprang from the [14] earth; and at the same time was the offspring of heaven. He is farther described as φυης μαιωσις; one, by whom all things were introduced into life: and he is finally styled σεμνος Προμηθευς, *the venerable Prometheus;* the same, in whom mankind was said to have been [15] renewed.

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[12] Hymn. 13.

[13] Naturæ obstetrix: so corrected by the Author.

[14] Analogous to ανθρωπος γης. Gen. c. 9. v. 20.

[15] Ὁς πλαττειν ανθρωπους εμυθευετο. Eusebius. Chron. p. 103. Προμηθευς, νυς. Syncellus. p. 149.

I have taken notice that there was scarce any circumstance, however minute, mentioned by Moses concerning the Ark and Noah, but was recorded in the family of Ham. It is said of the Patriarch, that he was a man of the earth, and skilled in planting and sowing, and every species of agriculture. When he constructed the Ark, he made a window in it; through which after a season he looked forth, and saw the ruins of the former world. He made also a door in the Ark; which was a circumstance continually commemorated by the gentile writers. The entrance through it they esteemed a passage to death and darkness: but the egress from it was represented as a return to life: hence the opening and shutting of it were religiously recorded. And as the stay in the Ark was an intermediate state between a lost world, and a world renewed; this was also alluded to in their hieroglyphical representations. We accordingly find Janus described with two faces; having a retrospect to what was past, as well as a view forward to what was to come: and he was esteemed a person, [16] cui omnis rei initium et finem tribuebant: *to whom they attributed the end and the beginning of all things.* They styled him Patulcius and Clusius, in allusion to the history above

[16] Albricus Philos. c. 14. p. 921.

given: and he had the title of Junonius, from the Arkite Dove Jönah, which the Latines expressed [17] Juno. There is a fragment from an antient hymn, preserved by Terentianus Maurus; in which we have an epitome of the Patriarch's history under the character of Janus.

Jane Pater, Jane tuens, Dive biceps, biformis,
O cate rerum *Sator*, O principium Deorum!
Stridula cui limina, cui cardinei tumultus,
Cui reserata mugiunt aurea claustra mundi.

He is styled by another poet

Templorum positor, templorum sancte refector.

By this is meant, that he was a renewer of religious rites, and the worship of the Deity. Some would confine this to Italy. Xenon accordingly says of Janus, [18] in Italiâ primum Diis templa fecisse, et ritus instituisse sacrorum. He was reputed the same as Apollo; and had the title of Θυραιος, or the Deity of *the door, or passage:* and his altars were placed immediately before the door of the

[17] In the Roman Calendar published by Gassendus the first of January is sacred IANO JUNONI. See Gassend. Calendar. Jul. Cæsaris. p. 22.

[18] Macrob. Sat. l. 1, p. 157.

house, or temple, where his rites were celebrated. [19] Ejus aras ante fores suas celebrant, ipsum *introitûs* et *exitûs* demonstrantes potentem. In memorial of his history every door among the Latines had the name of Janua: and the first month of the year was named Januarius, from Janus, as being an opening to a new æra, and in some degree a renewal of time. [20] Διο Ιανεαν ειποντες την θυραν, και Ιανεαριον μηνα τον θυραιον προσειπον.

Ovid has continual allusions to this history. Janus is by him supposed to be the chaotic deity; and at the same time to preside over every thing that could be shut or opened; and to be the guardian of the doors of Heaven.

[21] Me Chaos antiqui, nam res sum prisca, vocabant:
Aspice, quam longi temporis acta canam.
Quicquid ubique vides, cœlum, mare, nubila, terras,
Omnia sunt nostrâ clausa, patentque manu.
Me penes est unum vasti custodia mundi;
Et jus vertendi cardinis omne meum est.
Præsideo foribus cœli.

What the poet means by Chaos will be hereafter

[19] Macrob. Sat. l. 1. p. 158. from Nigidius.
[20] Porphyr. de Nympharum Antro. p. 264.
[21] Fast. l. 1. v. 103.

plainly disclosed. Macrobius having, in his Saturnalia, afforded a general account of the mythology of Janus, introduces a curious list of those titles, under which the Romans used to invoke him. [22] In sacris quoque invocamus Janum geminum, Janum patrem, Janum Junonium, Janum Consivum, Janum Quirinum, Janum Patulcium, et Clusivium.—Janum Patrem, quasi Deorum Deum: Consivum a conserendo, id est, a propagine generis humani, quæ Jano auctore conseritur. The reasons which the author afterwards produces for these titles being originally conferred, are not always satisfactory. The terms, however, contain matter of great consequence; and we may plainly perceive the true history to which they allude. According to Cornificius, the name of Janus was properly [23] Eanus; and, as he would insinuate, from eo, *to go.* But Eanus was undoubtedly the same as Οἶνας of the Greeks, and the Iönas of the eastern nations: by which was signified a Dove. Hence it was that Janus had the name of Junonius; for Iöna and Juno were the same. And hence it was, that the coins of Janus in Sicily had, upon the reverse, a Dove,

[22] L. 1. p. 159.

[23] Cornificius Etymorum libro tertio, Cicero, inquit, non Janum, sed Eanum nominat. Macrob. Sat. l. 1. c. 9. p. 158.

Ianus Bifrons et Columbæ. Spanheim. V. I. p. 168.

Columbæ et Nummus Ascalonitarum Ex Gorlæo, Spanheim et Paruta.

John Hawkesworth Sc.

surrounded with a chaplet, which seems to be a chaplet of Olive.

The Romans made a distinction between Janus and Saturn, and supposed them to have been names of different men; but they were two titles of the same person. Saturn is represented as a man of great piety and justice, under whom there was an age of felicity; when as yet there were no laws, no servitude, no separate property. [24] Rex Saturnus tantæ justitiæ fuisse traditur, ut neque servierit sub illo quisquam, neque quicquam privatæ rei haberet: sed omnia communia. He is by Lucian made to say of himself, [25] σδεις ὑπ' εμε δυλος ην. The Latines in great measure confine his history to their own country; where, like Janus, he is represented as refining and modelling mankind, and giving them laws. At other times he is introduced as prior to law, which are seeming contrarieties, very easy to be reconciled.

Saturn is by Plato supposed to have been the son of Oceanus: by others he was looked upon as the offspring of Cœlus. The poets speak of him as an antient king, in whose time there was no labour, nor separate property, the earth producing every thing spontaneously for the good of

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[24] Justin. l. 43. c. 1.

[25] Dialog. εν τοις προς Κρονον. See Bochart. Phaleg. l. 1. c. 1. and Voss. Idol. l. 1. c. 18. p. 140.

man. He was, however, at other times described with that emblem of husbandry, the [26] sickle, in his hand; and represented as going over the whole earth, teaching to plant, and to sow;

[27] Vitisator, curvam servans sub imagine falcem.

The Ausonians in particular thought themselves upon these accounts to be greatly indebted to him. Diodorus Siculus gives the same history of Saturn, as is by Plutarch above given of Janus. [28] Εξ αγριᾳ διαιτης εις ημερον βιον μεταστησαι ανθρωπους. *He brought mankind from their foul and savage way of feeding to a more mild and rational diet.* He was also, like Janus, described with keys in his hand: and the coins struck in honour of him had on their reverse the figure of a ship. For this Ovid gives an idle reason; to which I have before spoken in the account of Janus.

[29] Causa ratis superest: Thuscum rate venit ad amnem
Ante pererrato falcifer orbe Deus.

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[26] Cum falce, messis insigni. Macrob. Sat. p. 157. Saturnus velato capite, falcem gerens. Fulgent. Mytholog. l. 1. c. 2.

[27] Virgil. Æneid. l. 7. v. 179.

[28] Diodor. l. 5. p. 334.

[29] Fast. l. 1. v. 233.

He was looked upon as the [30] author of time; and often held in his hand a serpent, whose tail was in its mouth, and formed a circle: and by this emblem they denoted the renovation of the year. They represented him as of an uncommon age, with hair white as snow; yet they had a notion that he could return to second childhood. He was particularly styled [31] Sator: and we have a remarkable description of him in Martianus Capella, who speaks of him under that title. [32] Saturnus Sator, gressibus tardus, ac remorator, incedit, glaucoque amictu tectus caput. Protendebat dexterâ flammivomum quendam draconem caudæ suæ ultima devorantem — Ipsius autem canities pruinosis nivibus candicabat: *licet etiam ille puer posse fieri crederetur.* Martial's address to him, though short, has in it something remarkable: for he speaks of him as a native of the former world.

[33] Antiqui Rex magne poli, mundique prioris,
Sub quo prima quies, nec labor ullus erat.

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[30] Ipse, qui auctor temporum. Macrob. Sat. l. 1. p. 214.

[31] He was supposed by some to have from hence received his name. A satu dictus Saturnus. Varro de Ling. Lat. 1. p. 18.

[32] L. 1, c. 2.

[33] L. 12. Epig. 63.

I have mentioned that he was supposed, καταπινειν, to have swallowed up his children: he was also said to have ruined all things: which however were restored with a vast increase.

[34] Ὁς δαπανας μεν απαντα, και αυξεις εμπαλιν αυτος.

To other Gods the Romans sacrificed, capite operto, with their heads [35] veiled: but in the rites of Saturn the veil was taken [36] away. He had the name of Septimianus: and the Saturnalia, which were days set apart for his rites in December, were in number [37] seven. During these, great indulgences were allowed to slaves; and they sat down with their masters at the same table, and partook, without any distinction, of the same food; in memorial of that equality, which prevailed in the days of Saturn. They were permitted to laugh, and to jest; and it was criminal to shew any reserve. These rites are said to have been of great antiquity; far prior to the foundation of Rome. The Poet Accius looked upon them as the same as those, which the Grecians

[34] Orphic. Hymn. 12. v. 3.

[35] Plutarch. Quæstion. Rom. p. 266.

[36] Græcorum more, aperto capite res divina fit. Macrob. Sat. l. 1. p. 156.

[37] Ibid. p. 160.

styled Κρονια; and describes them in the following manner:

[38] Maxima pars Graiûm Saturno, et maximè
Athenæ,
Conficiunt sacra, quæ Cronia esse iterantur
ab illis.
Eumque diem celebrant per agros; urbesque
fere omnes
Exercent epulis læti; famulosque procurant
Quisque suos: nostrique itidem: et mos traditus illinc
Iste, ut cum dominis famuli epulentur ibidem.

It is observable, that among the Romans Saturn seems to have been held in a state of confinement for the greater part of the year. Towards the expiration of that term in December, when the Saturnalia began, there was a mysterious ceremony of taking off these bonds, and suffering the Deity to be in a manner at large. We, I think, may see what this custom alluded to, though it was a secret to the antients. [39] Cur autem Saturnus ipse

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[38] Macrob. Sat. l. 1. p. 155. Athenæus. l. 14.

[39] Ibid. p. 156. Statius alludes to the same custom:
Saturnus mihi compede exolutâ,
Et multo madidus mero December,

in compedibus visatur, Verrius Flaccus se ignorare dicit. Saturnum Apollodorus alligari ait per annum laneo vinculo; et solvi ad diem sibi festum, id est, mense Decembri.

Many thought that Janus was the same as both Apollo and Diana; the same also as [40] Helius, and with good reason. He was also the same as Dionusus and Saturn. Of the last I have observed, that the Romans styled him Sator; making use of a term in their own language, which was not inapplicable to his history. Yet I cannot help thinking that this was not a title of Roman original, but imported from Egypt and Syria by the Pelasgi: and adopted by the people of Italy. It seems to be a compound of Sait Our, which among the eastern nations signified Oliva Ori, sive Dei; or Oliva cœlestis. All the upper part of Egypt was named Saït, and the people Saïtæ. The Athenians came from thence: and they were [41] Saitæ: and it is said of them, that they were denominated from the Olive. Minerva was styled Saïtis; and was worshipped under that title at

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Et ridens jocus, et sales protervi
Adsint. Sylv. l. 1. cap. 6. v. 4.

[40] Macrob. l. 1. c. 9. p. 157, 158.

[41] Αποικους Σαϊτων. Diod. Sicul. l. 1. c. 24. Απο ελαιας Ἑλληνες. Chron. Paschale. p. 49.

Pontinus near [42] Epidaurus. She was undoubtedly so named from the Olive, Saït, which was peculiarly sacred to her. The most antient priests of Dionusus were called Saturi and Tituri, from Sat-Ur, and Tit-Ur: the former were so named from the object, and the latter from the [43] place of their worship. Saturn was not unknown to the antient Germans; among whom he was worshipped by the name of Seatur. He is described by Verstegan as standing upon a fish with a wheel in one hand, and in the other a vessel of water filled with fruits and [44] flowers. Schedius mentions him by the name of Crodo; and says that he was the same as the Saturn of the Romans. [45] In Arce Hartesburgh ad Sylvam Hercyniam juxta montem Melibochi, civitatemque Goslarensem, Saxones coluere Idolum Crodo: Saturnum dixere Latini. Erat Senex stans in pisce, nudis pedibus, et lineo vinculo cinctus:—tenebat rotam, et urnam plenam frugibus, rosis, et pomis.—Una cum Iside cultus fuit. The name of the mountain, Melibochi, where this worship was carried on, seems to be a

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[42] Pausan. l. 2. p. 198.

[43] Tit-Ur, μαστος ἡλιου; the name of those high altars, where the rites of Orus were celebrated. The Tituri were properly Titurians; the Saturi, Σατυροι, Saturians.

[44] P. 78.

[45] De Diis Germanis. Syntag. 4. c. 2. p. 493.

variation of the antient terms Melech Bochus, the Lord Bochus. Bacchus was often mistaken for Dionusus, and in many countries called Bochus, and [46] Bocchus.

The Patriarch, under whatever title he may come, is generally represented as the father of Gods, and men.

[47] Ζηνα θεων πατερ' ηδε και ανδρων.

But in the character of Phoroneus (for in this he is plainly alluded to) he seems to be described merely at the first of mortals. Hence by an antient poet, quoted by [48] Clemens of Alexandria, he is styled Φορωνευς, πατηρ θνητων ανθρωπων. The mythologists vary greatly about the genealogy of this personage: but generally suppose him to have been the son of [49] Inachus and Niobe. The outlines of his history are marked very strongly; so

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[46] In Mauritania and Numidia Bacchus was expressed Bochus.

[47] Hesiod. Theog. v. 47.

[48] Strom. l. 1. p. 380.

[49] Νιοβη γαμιτη τω Ιναχω, μητρι δε Φορωνεως. Euseb. Chron. p. 24.

Φορωνευς παις Ιναχω και Νιοβης.—φασι δε τινες Νιοβην Φορωνεως ειναι θυγατερα. Ibid.

that we cannot mistake the person to whom the mythology relates. He is said to have lived in the time of the [50] flood; and, as I have before shewn, was the reputed father of all mankind. He was also the first who built an [51] altar; which is said to have been erected to Juno. He first collected men together, and formed them into petty [52] communities. He likewise first gave [53] laws, and distributed justice: whereas before, the way of life among men was savage, and every thing determined by violence. They ascribe to him the distribution of mankind, by their families and nations over the face of the earth: [54] Idem nationes distribuit: which is a circumstance very remarkable. Nonnus styles him [55] Αρχεγονος; which may signify either Πρωτογονος, *the first-born of the world*, or Θηβαιγενης, *a native of the ark*. Anti-

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[50] Clem. Alexand. l. 1. p. 380. Syncellus. p. 125. He speaks of the first deluge, τυ αρχαιοτατυ κατακλυσμυ, ὁς λεγεται κατα Φορωνεα και Ἀπιδα γενεσθαι.

[51] Hyginus. fab. 274.

[52] Φορωνευς δε ὁ Ιναχυ τυς ανθρωπυς συνηγαγε πρωτος εις κοινον. Pausan. l. 2. p. 145.

[53] Φορωνευς· ὑτος Ιναχυ και Νιοβης παις πρωτος νομυς και κριτηρια ωρισε. Syncellus. p. 67, 125.

[54] Hyginus. fab. 143.

[55] He is here made the father of Niobe, whom the Poet calls Κωρην Αρχεγονοιο Φορωνηος. l. 32. p. 804.

clides esteemed him the most antient king in [56] Greece: but [57] Acusilaus looked upon him more truly as the first man. This agrees with the testimony before given from the antient Poet in [58] Clemens, who spoke of him as the father of mankind. In short, he was the ultimate, to which Grecian history referred. [59] Πασα παρ' Ἑλλησι θαυμαζομενη πραξις απο των Ιναχου χρονων και Φορωνεως εις τα μετεπειτα φερεται. *All the great occurrences of Greece are subsequent to the times of Inachus and Phoroneus; and are deduced in a series from that æra.* To say the truth, Phoroneus, Apis, Inachus, Zeuth, Deucalion, Prometheus, were all one person: and with that person commenced the Gentile history, not of Greece only, but of the world. [60] Ουδεν

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[56] Anticlides Phoroneum antiquissimum Græciæ Regem nuncupat. Plin. l. 7. c. 56.

[57] Ακυσιλαος Φορωνεα πρωτον ανθρωπον γενεσθαι. Clem. Alex. Strom. l. 1. p. 380.

Many suppose him to have been the first king upon earth. Phoroneus, primus mortalium regnavit. Lutatius Placidus in Statii Thebaïd. l. 4. v. 589. Compare these accounts with the history of Deucalion.

Ος πρωτος ποιησε δομους, και εδειματο ναους
Αθανατοις· πρωτος δε και ανθρωπων Βασιλευεν. Apollon. Rhod. l. 3. v. 1086.

[58] Clem. Alex. supra.

[59] Syncellus. p. 126. See Plat. Timæus.

[60] Ibid. p. 68.

προ Ιναχε και Φορωνεως—Ἑλλησιν ἱστορειται. Some have supposed Niobe to have been the mother of Phoroneus: others make him the son of [61] Archia: others again of [62] Melissa. But this genealogy is idle: and it will be found that Archia, Niobe, and Melissa, like Rhea, Cybele, and Damater, are mere titles, by which a female personage was denoted, who was supposed to have been the genius of the ark, and the mother of mankind.

The Patriarch was also commemorated by the name of Poseidon. Hence, in the Orphic hymns, he is addresed under this character, as the father of Gods and men.

[63] Κλυθι Ποσιδαον, Ζηνος παι πρεσβυγενεθλε,
Ουρανιων, Μακαρων τε Θεων πατερ, ηδε και ανδρων.
Ειρηνην ὑγιειαν αγων, ηδ' ολβον αμεμφη.

We find him here to be also called the author of peace and rest, which is consonant to his true

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[61] Inachus—ex Archiâ sorore suâ procreavit Phoroneum, qui primus mortalium dicitur regnâsse. Hyginus. fab. 143. p. 250.

[62] Apollodorus. l. 2. p. 58. She is also called Melitta.

[63] Hymn 16. Zeus is generally made the brother of Poseidon; but is here spoken of as his father: which shews how little we can depend upon the theogony of the Greeks when they treat of genealogies.

character. His very name betokened [64] peace. He is likewise said to have been the cause of affluence; because through him the fruits of the earth were renewed. Hence we find him in many different characters represented with fruits, and flowers, and other emblems of plenty.

As Noah was the Poseidon of the Greeks, we need not wonder at the epithets bestowed upon that Deity; such as Πατηρ, Ασφαλιος, Γενεσιος, Γενεθλιος, Φυταλμιος, or Sativus. The last was a title given him by the people of [65] Hermione: and under the character of Neptune Genesius, he held a temple in Argolis, near Nauplia. Hard by was a spot of ground, called the place of descent: [66] τετε δ' εχεται χωριον αλλο Αποβαθμος; similar to the place called Αποβατηριον upon mount Ararat, mentioned by [67] Josephus; and undoubtedly named from the same antient history. The tradition among the people of Argolis was, that the place was named Αποβαθμος, or place of descent; because in this spot Danaus made his first descent from the [68] ship in which he came over. In Ar-

[64] Noe, requies. Isidor. Origin. l. 7. c 6.
Νωε, αναπαυσις. Theoph. ad Autolyc. l. 3. p. 391.
[65] Pausan. l. 2. p. 188.
[66] Ibid. l. 2. p. 201.
[67] Antiq. l. 1. c. 3. p. 16.
[68] Pausan. l. 2. p. 201.

cadia was a temple of [69] Ποσειδων εποπτης, *of Neptune looking out.* None of these titles have the least reference to the Pagan Poseidon, as God of the sea: but to the history of the Patriarch they have a wonderful relation, and are particularly applicable.

Noah was also figured under the history of Nereus, another deity of the sea; and his character of an unerring prophet, as well as of a just, righteous, and benevolent man is very plainly described:

[70] Νηρεα δ' αψευδη και αληθεα γεινατο Ποντος,
Πρεσβυτατον παιδων· αυταρ καλεεσι Γεροντα,
Ουνεκα νημερτης τε, και ηπιος· ουδε θεμιστεων
Ληθεται, αλλα δικαια και ηπεα δηνεα οιδεν.

He is termed by Æschylus παλαιγενης; and is mentioned by Orpheus as a son of the ocean, but of all others the most antient.

[71] Νηρεα μεν πρωτιστα καλω, πρεσβυτον απαντων.

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[69] Ποσειδωνος Εποπτου ναος. Pausan. l. 8. p. 602. Similar to this were the altars in Attica upon Mount Hymettus, Βωμοι Ομβριω Διος, και Απολλωνος Προοψιου. Pausan. l. 1. p. 78.

[70] Hesiod. Theog. v. 233.

[71] Orphic. Argonaut. v. 334.

Proteus was another title of the same personage. He is represented by Homer as an antient prophet, a person of great truth, [72] γερων ἁλιος, νημερτης, Αθανατος Πρωτευς; from whom all nature was to be deduced, as from a first cause. In his departments he was the same as Poseidon.

[73] Πρωτεα κικλησκω, ποντε κλῃιδας εχοντα,
Πρωτογενη, πασης φυσεως αρχας ὁς ὑφηνεν.
Παντιμος, πολυβαλος, επισαμενος τα τ' εοντα,
Ὁσσα τε προσθεν ην, ὁσα τ' εσσεται ὑστερον αυθις.
Παντα γαρ εν Πρωστει πρτη φυσις εγκατεθηκεν.

As time with the antients commenced at the Deluge; and all their traditions, and all their genealogies terminated here; even the birth of mankind went with them no higher than this epocha: they made the ocean, in consequence of this, the Father of all things. Under this character, which was no other than that of Nereus, Proteus, and Poseidon, they represented the Patriarch, the real Father of the postdiluvian world. He was the Θεος Γενεσιος, Γενεθλιος, φυταλμιος; and was worshipped also as Oceanus. The poets often allude to him under this title:

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[72] Odyss. Δ. v. 383.

[73] Orphic. Hymn. 24.

[74] Ωκεανον καλεω, πατερ' αφθιτον, αιεν εοντα,
Αθανατων τε Θεων γενεσιν, θνητων τ' ανθρωπων,
[75] Ωκεανος θ', οσπερ γενεσις παντεσσι τετυκται.

Juno tells Jupiter, that she is going to pay a visit to Tethys and Oceanus, from whom the gods were derived.

[76] Ειμι γαρ οψομενη πολυφορβα πειρατα Γαιης,
Ωκεανον τε Θεων γενεσιν, και μητερα Τηθυν,
Οι μ' εν σφοισι δομοισιν ευτρεφον, ηδ' ατιταλλον.

Hence, when it was said in the early histories, which Thales and other Grecians copied, that all things were derived from [77] water; I do not believe, that the antient Mythologists referred to that element, as the ὑλη, or material principle; but to the deluge, as an epocha, when time, and nature, and mankind were renewed. Plutarch mentions it, as an Egyptian notion, that all things proceeded from water: but at the same time tells

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[74] Orphic. Hymn. 82.

[75] Homer. Iliad. Ξ. v. 246.

[76] Ibid. v. 200.

[77] Thales ex aquâ dixit constare omnia. Cic. in Lucullo.
Aquam initium rerum. Cic. de Nat. Deorum. l. 1. c. 10.
Αρχην των παντων ὑδωρ. Diogen. Laert. Thales.

us, [78] Οσιριν Ωκεανον, that *Osiris was Oceanus.* Hence the doctrine amounts to no more than this; that all were derived from Osiris, the same as Poseidon, the same also as Dionusus, the Father of mankind.

NOAH, NOAS, ΝΥΣ, ΝΟΥΣ, NUSUS.

IT appears, I think, clearly, that the history of Noah is to be found in the mythology of Janus, Saturn, Poseidon, Zeuth, and Prometheus; as well as in the accounts given of other antient personages. And this history would have been abundantly more clear, if the Greeks had not abused the terms, traditionally delivered: and transposed them to words in their own language. Of this abuse I have before given a remarkable instance from the school of [79] Anaxagoras: and at the same time endeavoured to shew, that the term Νους, which the disciples of this philosopher interpreted mens, ratio, intellectus, was in reality the name of a person, and related to the Patriarch. In the mean time I am well aware that Anaxogoras superadded νης, by which is meant

[78] Is. et Osir. p. 364.

[79] See p. 202.

thought and design, to matter. Diogenes Laertius has given a very just account of this philosopher's opinion. [30] Παντα χρηματα ην ὁμυ· ειτα νους ελθων αυτα διεκοσμησε· παρ' ὁ και Νους (Αναξαγορας) επεκληθη. Cicero speaks to the same purpose. [31] Anaxagoras, qui accepit ab Anaximene disciplinam, primus omnium rerum descriptionem et modum mentis infinitæ vi ac ratione designari et confici voluit. I therefore do not mean to make a history void, which is so determinately affirmed. Anaxagoras deserved great honour for embracing and promulging among his countrymen this truth, wheresoever he may have obtained it. But when he, or his followers, misled by sound, would annex this term to a person; and suppose that Zeuth, or Prometheus, was by interpretation [32] νοος, mens; they are guilty of a great mistake. For what they call νοος and νους in a philosophical sense, was the eternal mind: what they appropriate to a person, was a term of a different purport. It was in short a proper name. When

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[30] Vol. 1. p. 82.

[31] De Nat. Deor. l. 1. c. 11. Plutarch. in Pericle. p. 154.

[32] Οι δι Αναξαγοραιοι ἑρμηνευσι νουν τον Δια· Προμηθια δι νουν ελεγον·—διο και μυθευονται τους ανθρωπους μεταπεπλασθαι, κτλ. Euseb. Hist. Synagoge. p. 374.

Προμηθευς νους. Syncellus. p. 149.

Προμηθευς γαρ εστιν ανθρωποις ὁ νους. Euseb. Chron. p. 26.

therefore Eusebius tells us, Ἑρμηνευεται Νεν τον Δια· Προμηθεα δε Νεν ελεγον· διο και μυθευονται τους ανθρωπους μεταπεπλασθαι. If we take the history without his comment, it will be found for the most part true. The original account was, that not only Zeus, or Zeuth, but also Prometheus, qui genus hominum refinxit, *who renewed the race of man*, was Noos, or Noah. Prometheus raised the first altar to the gods; constructed the [84] first ship: and transmitted to posterity many useful inventions:

[85] παντα συλληβδην μαθε,
Πασαι τεχναι βροτοισιν εκ Προμηθεως.

Prometheus was supposed to have lived in the time of the deluge; and to have been guardian of Egypt at that [86] season. His influence was limited to that region; because the latter Egyptians, like the people of Phocis, Argos, Thessaly, and Dodona, confined the deluge to the boundaries of their own countries. From these accounts we may plainly see the person, who is alluded to under the character of Prometheus. He was the same as Osiris; the same also as Dionusus, the

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[84] Θαλασσοπλαγκτα δ' ετις αλλος αντ' εμου
Λινοπτερ' ἱυρε ναυτιλων οχηματα. Æsch. Prometh. p. 31.

[85] Ibid.

[86] Diodorus Sic. l. 1. p. 16.

great husbandman, the planter of the vine, and inventor of the plough. But instead of having the character of Dionusus justly appropriated, we find him represented in the same false light, as Prometheus. Accordingly Macrobius tells us, [87] Physici Διονυσον, Διος νσν, dixerunt. Dios was the antient term, from whence came the word Deus: and the name of Dionusus relates not to νοος, mens, but to Nusos, Noah; being a compound of Dios-Nusos, for so his name was properly expressed. Hence Philostratus says [88] Νυσιος ὁ Διονυσος απο της εν Ινδοις Νυσης ονομαζεται. This, as [89] I have observed, is so far true, that Dionusus was styled Nusius, and Nusus; and explains the composition of the former term. But it was not from the city Nusa in India, nor from any of the cities called Nusa, for there were many, that he had this name: on the contrary, they were all denominated from him. And this name was expressed Noa, Noos, Nous, Nus, Nusus; and otherwise varied. This the Grecians might have known: but they seem industriously to have adopted it in a wrong sense: and in consequence

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[87] Saturn. l. 1. c. 18. p. 201. The reason, that he gives, is, because Dionusus was the Sun! and the Sun was Διος νυς, sive mundi mens.

[88] Vita Apollon. l. 2. c. 1. p. 56.

[89] See p. 209, 210.

of it numberless absurdities have arisen to the ruin of much good history. By the help of the mistaken term νους or νες, and of its derivative νοερος, and νοητος, they pretend to find out much mysterious and recondite knowledge; all which was utterly unknown to those, from whom they received their intelligence. There are numberless instances of this in Porphyry, and Jamblichus; and in Proclus upon the Platonic Philosophy. It is to be observed, that, when Christianity had introduced a more rational system, as well as a more refined worship, among mankind: the Pagans were struck with the sublimity of its doctrines, and tried in their turns to refine. But their misfortune was, that they were obliged to abide by the theology, which had been transmitted to them; and to make the history of the Gentile Gods the basis of their procedure. This brought them into immense difficulties, and equal absurdities: while they laboured to solve, what was inexplicable; and to remedy what was past cure. Hence we meet with many dull and elaborate sophisms even in the great Plutarch: but many more in after times, among the writers of whom I am speaking. Proclus is continually ringing the changes upon the terms νους, νοερος, and νοητος: and explains, what is really a proper name, as if it signified *sense*, and *intellect*. In consequence of this he tries to subtilize, and refine all the base jargon about

Saturn, and Zeus: and would persuade us, that the most idle and obscene legends related to the divine mind, to the eternal wisdom, and supremacy of the Deity. Thus he borrows many exalted notions from Christianity; and blends them with the basest allay, with the dregs of Pagan mythology. Whether I am in the right, let the reader judge from a part of the Fifth Book of Proclus, expressly upon this subject. After having premised, that Cronus was πρωτιστος βασιλευς των νοερων Θεων, and that by Zeus binding his father is to be understood a reasonable [90] apprehension, or comprehension; he comes at last to speak more fully. [91] Το δε αληθες ωδε εχει. Νους μεν εστιν ὁ Κρονος παντελως· Νους δε ὁ μεγιστος Ζευς· Νους ἑκατερος ων, εστι δηπου και νοητος αυτος. Πας γαρ νους εις αυτον επεστραπται, προς δε αυτον επιστρεφει, προς ἑαυτον ενεργει. Προς δε ἑαυτον ενεργων, και προς τα ἐξω, νοητον εστιν ἁμα και νοερον· Ἡ μεν νοει νοερον, ἡδε νοειται, και νοητον· Ὡστε και ὁ Διιος νους ἑαυτῳ νους εστι, και ἑαυτῳ νοητον· Ὡσαυτως δε και ὁ Κρονιος νους ἑαυτῳ νοητον εστι, και ἑαυτῳ νους· αλλ' ὁ μεν μαλλον νους· ὁ δε μαλλον νοητος. Νυ τοινυν

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[90] Οι Κρονιοι δεσμοι μυστικως την περιληψιν αινισσονται του νοητου τουτου: to which the author adds this curious observation, και γαρ ὁ δεσμος περιληψις εστι των συνδεομενων. Proclus in Platonis Theogon. l. 5. c. 5. p. 256.

[91] Ibid.

He says of Law, Νομος επι Κρονου. Νου γαρ εστιν ὁ νομος διανεμη. κ. τ. λ. l. 5. c. 9. p. 263.

ουτος τε Κρονε, και νοητε, Νεις και ὁ Ζευς δευτερον, και νοητον· αλλα και νοητον αυτῳ νοερον εϛι.

Νοει τον ἑαυτε πατερα Κρονον ὁ Ζευς· νοητον μεν εϛιν ὁ Κρονος, νεις δε ὁ Ζευς, κ τ λ.

Λαμβανειν και διδοναι λεγεται (ὁ Κρονος) την βασιλικην αξιαν, εκτεμνων τε τε πατρος γονιμον, εκτεμνομενος δε παρα τε μεγαλε Διος.

After all this play upon the words νοος, νοερος, and νοητος, the whole is a mistake of a proper name, Noas, or Noah, the same as Cronus. Many cities, temples and [92] rivers were denominated Noas, and Noa. The term thus applied could not relate to the mind; but was a proper name bestowed in memorial of a person. When therefore it is said, ἑρμηνευϛι Νεν τον Δια, the true history will be found to be, that Noah by the antients was represented under the character of Dis, or Dios, the same as Zeus. And when writers mention Saturnus quasi [93] Sator Νους, and Dionusus, [94] Διος Νους; and finally, when they describe Prometheus, Προμηθευς Νους, and Προμηθευς τοις ανθρωποις ὁ Νους, the purport in these instances is the same. The original history was undoubtedly meant to signify, that Saturnus,

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[92] Νεις, ψυχη, ποταμος. Hesych.

[93] Apollonius in Epico carmine scribit Saturnum quasi sacrum νεν.—aut Satorem νεν. Fulgent. Mytholog. c. 2. p. 628.

[94] Why Dionusus was Nous, or Noas, may be plainly seen in the history given of him by the Indi in Arrian. Indica. p. 321.

Cronus, Dionusus, and Prometheus, were different titles of the Patriarch who was called Noos, Nous, and Nusus.

I cannot quit Proclus without taking notice of some other instances of his refinement upon antient tradition. Cronus was certainly Noah: and Proclus gives us this covert history of him; [1] Βασιλευς Κρονος ὑποστατης εστι—της αμειλικτε Τριαδος. What some used by mistake to render μειλιχος, and μειλιχιος, he has expressed αμειλικτος. This is a Grecian word formed from the antient terms Melech, and Melechat, to which it had no relation. The purport of the mythology, which he copied, may be easily made out. It signified that Cronus, or Noah, was the founder of the Royal Triad. Who were alluded to under this Triad, may, I think, be made out without much difficulty. They could be no other than the three sons of Noah, who were the Baalim of the Scriptures, and the Δαιμονες, and Αθανατοι, of Greece. Conformably to this Proclus says, that Cronus had the title of [2] Κορονονους; which we may be assured was originally Κοιρανος Νους. By this is signified the *great Ruler*, the head of all; in other words the *Patriarch Noah*. As Cronus was no other than Zeus, we

[1] In Plat. Timæum. l. 5. c. 10. p. 265. See Radicals. vol. 1. p. 87. Melech, Ζευς μειλιχιος.

[2] Ibid.

may find this account of the Triad farther explained in the history of the latter, and by the same author. [3] Ζευς ὁ προ (or perhaps ὁ πατηρ) των τριων Κρονιδων, ἑτος ἐστιν ὁ των ὁλων δημιυργος. Time, and all things, were by the antients deduced from Noah: hence they came at last through their blind reverence to think him the real *creator* δημιυργος; and that he contrived every thing in his chaotic cavern.

[4] Ταυτα πατηρ ποιησε κατα σπεος ηεροειδες.

As all mankind proceeded from the three families, of which the Patriarch was the head; we find this circumstance continually alluded to by the antient mythologists. And the three persons, who first constituted those families, were looked upon both as Deities and kings: so that we may be pretty certain, that the Αμειλικτος Τριας, however sophisticated, meant originally the *Royal Triad*. Proclus mentioning those, who were supposed to have the superintendency in the world, says, [5] Τρεις γαρ Θεως ειναι τουτως, και παρα τοις Πυθαγορειοις ὑμνεμενες ὁι τν μεν ἑνος Νν, κτλ. He also in the same

[3] Ibid. l. 2. p. 95.
[4] Ibid.
[5] Ibid. p. 94.

place inquires, Πᴚ δε ὁι παρα Πλατωνι Βασιλεις, ὁυς ὑπερ τον Κοσμον αυτος αξιοι ταττειν.—[6] Παρα Πλατωνι τρεις Βασιλεας, και παρ' Ορφει τρεις.—[7] Δει μεν γαρ εκ Τριαδος προϊεναι τον αριθμον τον θειον.

[8] Ἐν δε δεμας Βασιλειον, εν ᾧ ταδε παντα τετυκται.

I am sensible, that some very learned persons have thought that they discovered an allusion to a mysterious truth of another nature in the Triad of Plato, and of his followers. But if we collate what these writers have added by way of explanation, we shall, I believe, find that they had no idea of any such mystery: and that the whole of what they have said is a refinement upon an antient piece of history. In short, the whole religion of the antients consisted in Δαιμονολατρειᾳ, the worship of Dæmons: and to those personages their theology continually refers. They were, like the [9] Manes and Lares of the Romans, supposed to be the souls of men deceased: and their department is thus described by Plato, as he is

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[6] P. 93. Νους τρεις, και Βασιλιδας τρεις. l. 38.

[7] Ibid.

[8] Ibid.

[9] Quosdam Genios, et functorum animas mortuorum. Varro apud Arnob. l. 3. p. 124.

quoted by Plutarch; [11] *Plato mentions the Dæmons, as a race of Beings, by whom many things are discovered, and many good offices done, to men: and he describes them as an order between men and Gods. They are the persons, who by their mediation carry the vows and prayers of mortals to heaven: and in return bring down the divine behests to earth.* Hesiod specifies more particularly, who they were, and when they lived. [12] Οι μεν υπο Κρονε ησαν: *They lived in the time of Cronus;* in whose reign was the golden age, when the life of man was at its greatest extent.

[13] Αυταρ επει κεν τουτο γενος κατα γαια καλυψεν,
Οι μεν Δαιμονες εισι—
Εσθλοι, επιχθονιοι, φυλακες θνητων ανθρωπων.

When these died, they became Dæmons, a set of benevolent beings, who resided within the verge of the earth, and were guardians of mankind. These were the Βασιλεις, or Royal Personages, of Orpheus and Plato; out of which was constituted the αμει-

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[11] Ερμηνευτικον το τοιουτον ονομαζει (ὁ Πλατων) γενος, και διακονικον, εν μεσῳ Θεων και ανθρωπων· ευχας μεν εκει και δεησεις ανθρωπων αναπεμπομενων, εκειθεν δε μαντεια δευρο. Isis et Osir. p. 361. from Plato's Sympos.

[12] Opera et Dies. v. 111.

[13] Ibid. v. 121.

λικτος Τριας of Proclus, called also [14] η νοητη και νοερα Τριας—των νοητων και νοερων Θεων.

Something similar to the foregoing is to be found in a very learned father, to whom in other respects we are infinitely indebted. Clemens of Alexandria, speaking of the ark of Moses, cannot help mixing some Egyptian notions in his disquisition about the purport of its name. These notions were borrowed from the traditions of the Mizraim concerning the Ark of Noah, which he has confounded with the other Ark. The Seventy have not distinguished, as they should have done, between the two Arks; but have translated each of them by the term Κιβωτος, Cibotus. This has led the learned Father into some unnecessary and illgrounded refinements, in speaking of the Ark of God, which was made by Moses: and he has adopted some notions of his countrymen, which relate to another machine, to the Cibotus, in which mankind were preserved. As his observations are in some degree analogous to the extract, which I have given from Proclus, I will lay them before the reader. [15] Αμεινον δε ηγεμαι την Κιβωτον εκ τε Εβραϊκε ονοματος Θηβωθα καλεμενην αλλο τι σημαινειν. Ερμηνευεται μεν ἑν ανθ' ἑνος παντων τοπων. Ειτ' αν Ωγδοας, και ὁ ΝΟΗΤΟΣ Κοσμος, ειτε και ὁ περι παντων περιεκτος,

[14] Proclus in Plat. Timæum. p. 94. Τας νοητας Τριαδας.

[15] Strom. l. 5. p. 667.

ασχηματιστος τε, και αορατος δηλουται Θεος, τα νυν ὑπερχειτθω λεγειν. What he here alludes to relates not to the Ark of the Israelites, of which he has been previously treating; but to the Ark of Noah. The eight persons in this Ark formed the sacred Ogdoas of the Egyptians; which I have mentioned before. Clemens speaks of this Ogdoas, as the νοητος κοσμος: which is certainly a sport of terms. The history related to the whole of mankind inclosed together; to the Noetic world, which consisted of [16] eight persons shut up in Θηβωθα, *the Ark*. What is meant by ἐν ανθ' ἑνος παντων τοπων, I do not pretend to decypher. The author seems to be sensible, that he has been guilty of much unnecessary refinement; and he accordingly soon after makes a proper apology: [17] Αλλ', ὡς εοικεν, ελαθον ὑπο φιλοτιμιας αποδεικτικης περαιτερω τε δεοντος παρεκβας.

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[16] Οκτω δε φησι τας πασας ψυχας ανθρωπων εν τη Κιβωτῳ διασωτθαι.—Οκτω ουν πασαι ψυχαι ανθρωπων διεσωθησαν, κτλ. Theophilus ad Autolyc. l. 3. p. 391.

[17] Strom. l. 5. v. 679.

JONAH, יונה, CHALDÆORUM:

A CONTINUATION OF THE

GENTILE HISTORY

OF THE

DELUGE.

Non res ipsas gestas finxerunt Poetæ; sed rebus gestis addiderunt quendam colorem.

Lactant. de Falsâ Relig. l. 1. c. 2.

As the Deluge was so extensive, and at the same time so fatal in its consequences; I took notice that it must have left lasting impressions upon the minds of those, who had been witnesses to the great event: that the preservation of the few persons who survived, must have been followed with continual reflections upon the means, by which their deliverance was effected; and these attended with a reverential awe, and many fearful sensations. The like impressions, I should imagine, must have been transmitted to their posterity:

and upon their defection from the worship of the true God, one might naturally suppose, that one species of idolatry would consist in an undue reverence paid to the Patriarch, the father of mankind; and in rites and mysteries established in allusion to his wonderful preservation. If there had been no accounts of any such regard and affecting remembrance transmitted to us from the writers of the Gentile world; yet we might be assured that this must have been the case, from the nature and extent of the calamity. But I have proceeded farther; and have endeavoured to shew, not only that many memorials were for a long time religiously preserved; but that they still are to be found: that, by arranging and comparing the mythology of antient times, we may still perceive traces of this history; the principal circumstances of which are continually observable in the rites and ceremonies of the first ages. I have taken notice of many temples and cities, which were built in memory of the Ark and Deluge; and called Aren, Theba, Argus, Cibotus, Iolcus, Baris; and of others manifestly denominated from Noah. It has also been observed, that an ark or ship was made use of as a sacred emblem in the rites of Isis and Osiris. The like custom prevailed in the Dionusia, and at the festivals of other Deities. It may therefore be supposed, that the history of the Dove, and of the Iris, could not fail of being

recorded, where the memory of the other circumstances was so carefully preserved. The latter was an emblem of great consequence; having been appointed as a token of a covenant between God and man: and it will be found to have been held in uncommon regard for ages. The Dove, which returned to Noah with a leaf of olive, and brought the first tidings that the waters of the deep were assuaged, was held in many nations as particularly sacred. It was looked upon as a peculiar messenger of the Deity; and an emblem of peace, and good fortune. But the raven, which disappointed the hopes reposed in him, and which never returned, was held in a different light; and was for the most part esteemed a [1] bird of ill omen.

The name of the Dove among the antient Amonians was Iön, and Iönah; sometimes expressed Iönas, from whence came the Οινας, [2] Oinas, of the Greeks. It was esteemed an interpreter of the will of the Gods to man; and on that account in the first ages was looked upon as a bird of presage.

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[1] The raven however did not intirely lose its credit. It was esteemed an augural bird; and is said to have preceded, and directed the colony, which Battus led to Cyrene.

Και Λιβυην εσιοντι κοραξ ηγησατο λαφ,
Δεξιος οιωνος. Callim. Hymn. in Apoll. v. 66.

[2] Οινας· ειδος πτερωτης αγγειας. Hesych.

Among mariners it was thought to be particularly auspicious: who in their voyages used to let a dove or pigeon fly from their ships, in order to judge from its movements of the success of their voyage. The most favourable season for setting sail was at the Heliacal rising of the seven stars near the head of Taurus: and they are in consequence of it called [3] Peleiades, or the Doves. It was at the time of their appearance that the Argonauts were supposed to have set out upon their expedition. [4] Αμος δ' ἀντελλοντι Πελειαδες. Τοτε δ' εμνησθησαν οἱ Αργοναυται πλευσιως.' It was thought a fortunate time for navigation in general: as we may learn from [5] Ovid. The Argonauts are moreover said in a time of difficulty and danger to have made the same experiment with a [6] dove, as was supposed to have been made by Deucalion; and to have formed from it the like fortunate presage. The colony

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[3] The Peleiades, sometimes expressed Pleiades, are said to have been the daughters of Atlas by the Nymph Pleione.

According to Pherecydes Syrus, they were daughters of Lycurgus, and nurses of Dionusus.

[4] Theocriti Idyll. 13. v. 25. and Scholia ibid.

[5] Fasti. l. 5. v. 65.

[6] Apollonius Rhod. l. 2. v. 328.

Οιωνῳ δη προσθε Πελειαδι πειρησασθε. and v. 564.

Plutarch. Lib. Utrum terrestria, &c. περιστεραν εκ της ΛΑΡΝΑΚΟΣ αφιεμενην δηλωμα γενεσθαι, χειμωνος μεν εισω παλιν ενδυομενην, ευδιας δε αποπτασαν. p. 968.

which settled at Cumæ in Italy, went by the direction of a [7] Dove.

From the prophetic bird Iönah and Iönas, the Greeks formed many terms, which related to augury; such as [8] Οινας, γενος κορακος ὁι δε αγριαν περιστεραν. Οινιαξ, ειδος κορακος. Οιωνοι, δι' ὠν οιωμεθα τα μελλοντα. Οιωνος, Οφις.

As the Dove was esteemed the interpreter of the will of the Deity; the priests and soothsayers were from that circumstance styled Iönah, or Doves. And as Theba in Egypt was originally the temple of the ark; it is natural to look for priests of this denomination in a sanctuary of that name. We may upon inquiry very truly infer that there were persons in this place styled Iönah; which by the Greeks was rendered Πελειαι και Τρηρωνες, *Doves and Pigeons.* It is said, that some of this order carried the rites of Theba, or the ark, to Libya: and that others brought them to Dodona in Epirus; where Deucalion was supposed to have settled; and where was *the most antient oracular temple of Greece,* [9] αρχαιοτατον των εν Ἑλλησι χρηστηριων. It was founded by Cuthites, who were styled [10] Ellopians,

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[7] Velleius Paterc. l. 1. c. 4.

[8] Hesychius.

[9] Herodot. l. 2. c. 52.

[10] See the Μεγαλαι Ηοιαι, quoted by the Scholiast on Sophocl. Trachin. v. 1183.

Pierians, Cadmians. They brought with them the memorials of the Dove, and Ark; and the whole history of the Deluge, from the Thebäis of Egypt. The women, who officiated in these temples, were, from the nature of their department, called Πελειαι, and Πελειαδες; which the Latines rendered Columbæ: and they are under that title alluded to by the poet Silius Italicus; who mentions particularly that they came originally from Theba.

[11] Nam cui dona Jovis non divulgata per orbem,
In gremio *Thebes* geminas sedisse Columbas?
Quarum Chaonias pennis quæ contigit oras,
Implet fatidico Dodonida murmure quercum.
At quæ Carpathium, &c.
Marmaricis ales populis responsa canebat.

Pausanias mentions, that the Peleiades were the most antient prophetesses at Dodona, in Chaonia, even antecedent to the celebrated Phæmonoe. He says, that they were women: and the first oracle, which they exhibited, seems to relate to the re-establishment of Zeuth, and the restoration of the earth to its pristine state.

Εστι τις Ελλοπιη πολυληϊος, ηδ' ευλειμων,
Αφνειη μηλοισι—
Ενθα τε Δωδωνη. κ. τ. λ.

[11] Silius Italic. l. 3. v. 678.

Ζευς ην, Ζευς εϛι, Ζευς εσσεται· ω μεγαλε Ζευ·
Γα καρπος ανιει, διο κληζετε μητερα γαιαν.

The former part of this oracle seems to be, in some degree, analagous to the words made use of by the priest in the mysteries at Eleusis:

[12] Θαρρειτε μυσαι τον Θεον σεσωσμενον.

There is in both an allusion to the αφανισμος of the Deity, and to his recovery from a state of death: which circumstances are continually observable in the history of Zeuth, Dionusus, and Osiris, three titles out of many relating to the same person. For, in all the mythology of the antients, we must look upon the great Patriarch as the ultimate, in whom the history terminates. He, and some of his principal [13] descendants were deified by an ill-judging posterity, and named Baal and Baalim. By the Greeks he was called Cronus; and these his descendants Cronidæ, Κρονιδαι: who were also peculiarly styled Αθανατοι και Δαιμονες,

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[12] Jul. Firmicus. p. 45.

[13] I have mentioned, that by the Baalim were signified Noah and his three sons: but there is reason to think, that some of the posterity of Ham were taken into the number,

Gods and Dæmons. He was the father of mankind; and in him the world was renewed: but his sons, not content to allow him this honour, have represented him as the God of nature, the creator of all things. [14] Ζευς ὁ προ τριων Κρονιδων. Ουτος εστι των ὁλων δημιουργος. Hence the poet styles him,

Ζηνα τε μητισεντα, Θεων πατερ' ηδε και ανδρων.

Servius takes notice of the doves at [15] Thebа; but, as it was usual with the antients to form personages out of every obsolete term, he makes Theba a woman; and supposes her to have been the daughter of the Deity, who gave her two prophetic doves for a present. One of these, it is said, flew away to Dodona. Jupiter quondam Thebæ filiæ tribuit duas Columbas, humanam vocem edentes: quarum altera pervolavit in Dodonam, glandiferam sylvam Epiri. Sophocles mentions these sacred doves, and the vocal grove, where they resided:

[16] Ὡς την παλαιαν φηγον αυδησαι ποτε
Δωδωνι δισσων εκ Πελειαδων εφη.

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[14] Procl. in Platon. Timæum. p. 95.

[15] In Virg. Æneid. l. 3. v. 466.

[16] Sophocles. Trachin. v. 174. See Scholia.

But the best account of this oracle at Dodona is to be found in Herodotus. He not only shews that it came from Thebes, in Egypt, but mentions the particular rout, by which the rites were brought; and intimates, that they came from Egypt to Phenicia, and from thence to Greece; at least through the hands of Phenicians. He first presents his reader with the Grecian history of the oracle, as he had it from the people of the place. [15] *The principal of the priestesses at Dodona give out, that two black pigeons took their flight from Thebes in Egypt: and that one of them bent its course to Libya; but that the other betook itself to Dodona. That upon its arrival it settled upon a beech tree, and spoke with an human voice, signifying, how necessary it was that there should be an oracular temple founded in that place to Zeuth.* The other account is from the people of Egypt, who explain very satisfactorily the story of these black doves. [16] *The priests of Zeuth at*

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[15] Τας δε Δωδωναιων φασι αι προμαντιες, δυο Πελειαδας μελαινας εκ Οηβεων των Αιγυπτιεων αναπτομενας, την μεν αυτεων εις Λιβυην, την δε παρα σφεας απικεσθαι· ιζομενην δε μιν επι φηγον αυδαξασθαι φωνη ανδρωπηϊη, ως χρεων ειη μαντηϊον αυτοθι Διος γενεσθαι. Herod. l. 2. c. 55.

[16] Εφασαν δε ιρεες τυ Θηβαιεος Διος, δυο γυναικας ιρηϊας εκ Θηβεων εξαχθηναι υπο Φοινικων· και την μεν αυτεων πυθεσθαι εις. Λιβυην πρηθεισαν· την δε εις τυς Ελληνας· ταυτας δε τας γυναικας ειναι τας

Thebes gave this history of the oracle at Dodona. Two of the sacred women, who officiated at the temple of Zeuth at Thebes, were carried away from Egypt by some [17] *Phenicians. And it was reported, that one of them was sold in Libya; but the other was carried into Greece. These were the women who first founded the oracles in the countries here specified.*

We learn from the foregoing, that the persons who administered to the Deity were styled Peleiæ, Πελειαι, and Πελειαδες; which was a translation of the Iönah and Iönim, introduced from Egypt and Chaldea. They were sometimes spoken of as the daughters of the deity; at other times, from the services which they performed, they were represented as the nurses. Hence arose the notion, that Zeuth was fed by doves; and, according to Mœro Byzantina, in Crete,

[18] Τον μεν αρα Τερπωνες ὑπο ζαθεῳ τρεφον αντρῳ,
Αμβροσιην φορεουσαι απ' ωκεανοιο ῥοαων.

ἱδρυσαμενας τα μαντηϊα πρωτας εν τοισι ειρημενοισι εθνεσι. Herodot. l. 2. c. 54.

[17] Φοινικες Ποιμενες of Eusebius and Syncellus: those original Phenicians, who came from Egypt to Syria, and from thence to Greece. They were the same as the Cuthite Shepherds.

[18] Athenæus. lib. 11. p. 491.

This is more truly represented in Homer; who alludes to the priests under the character of Πελειαι Τρηρωνες, or doves: and he says that they administered to Zeuth in that capacity, of whom he speaks as their father: for priests and votaries were often styled the sons and the daughters of the Deity whom they served.

[19] πελειαι
Τρηρωνες, ταιτ' αμβροσιην Δι πατρι φερεσιν,

From hence we may solve the question put by Alexander to Aristotle upon this subject; though in some degree it explains itself, from the manner in which it is stated. [20] Δια τι ὁ Ποιητης πελειαδας εποιησε της τροφης των Θεων διακονες, *why does the poet make doves the ministers of food to the Gods?* The Peleiades were priests under the characteristic of doves: and they were said to be διακονοι της τροφης των Θεων, because they really did administer to the Gods, and offered up cakes and fruits at their shrines, attended with libations of wine, oil, and honey.

The Egyptian priests seem to have been also

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[19] Homer. Odyss. M. v. 62.

[20] Ptolemæus Hephæstion apud Photium. l. 1. p. 474.

denominated, from their complexion, crows, or ravens. Strabo has a particular passage about Alexander; [21] that upon his expedition to the temple of Ammon, he was conducted by two crows. Curtius says, that, upon his approach, a good number went out to meet him. [22] Jam haud procul oraculi sede aberant, cum complures Corvi agmini occurrunt, modico volatu, &c. These crows, like the black doves, were certainly the priests of the place. So Callisthenes in Plutarch: [23] Κοραχες εκφανεντες ὑπελαμβανον την ἡγεμονιαν της πορειας.

From these circumstances ill understood, people feigned, that in these places, where the name of the Peleiades and Trerones occurred, there had been persons turned into doves and pigeons. Hence arose the fable of Ctesilla in Ovid:

[24] Transit et antiquæ Cartheïa mœnia Ceæ,
Quà pater Alcidamas placidam de corpore natæ
Miraturus erat nasci potuisse Columbam.

The like history is told of the Oenotropæ, who

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[21] Strabo. l. 17. p. 1168.
[22] Curtius. l. 4. c. 7.
[23] In Alexand. v. 1. p. 680.
[24] Ovid. Metamorph. l. 7. v. 368.

were the daughters of Anius, Priest to Apollo at Delos:

[25] pennas sumpsere; tuæque,
Conjugis in volucres, niveas abiere Columbas.

The Meneiadæ, who were priests and priestesses of Menes, were said to have been changed into [26] birds; because, like the abovementioned persons, they were Ionim. Those styled Peleiai and Peleiades were certainly female attendants; prophetesses, by whom the oracles of the Deity were promulged. This is manifest from Hesychius, who interprets the title in this manner; though he seems to confine it to Dodona. Πελειαι. περιστεραι· καὶ αἱ ἐν Δωδωνῃ θεσπιζουσαι μαντεις. *The Peleiai were a species of doves; and the priestesses at Dodona, who gave out oracles, were so denominated.* Servius likewise speaks to the same purpose, when he mentions the Chaonian doves of that temple. [27] Chaonias autem Epiroticas: nam in Epiro dicitur nemus fuisse, in quo responsa dabant Columbæ: quod ideo fingitur, quia linguâ Thessalâ

[25] Ibid. l. 13. v. 673.

[26] Antoninus Liberalis. c. 10. p. 48. from Nicander and Corinna.

[27] In Virgil. Eclog. 9. v. 13.

Peleiades et Columbæ et vaticinatrices vocantur. Herodotus hanc Columbam de Ægypto venisse ait. They are mentioned by Herodotus in the plural; who specifies, that they were women, μελαινας, *of a dark complexion*, who came originally from Egypt. He supposes, that their being foreigners was the reason of their being styled doves. [28] Πελειαδες δε μοι δοκεουσι κληθηναι προς Δωδωναιων επι τηδε αι γυναικες, διοτι Βαρβαροι ησαν. Why he should deduce their names from this circumstance I know not: they were certainly so denominated from the nature of their office and worship. They gave out the oracles, and administered at the altar; whence they were said to feed Zeuth. And as, in many temples, the Deity was represented under the symbol of a dove, he was supposed to have taken the shape of that bird. Hence it was said of [29] Zeuth himself, that he was changed into a pigeon: which notion prevailed in Achaia; and particularly among the people of Ægium.

The antient and true name of the dove was, as I have shewn, Iönah, and Iönas. It was a very sacred emblem, and seems to have been at one time almost universally received. For not only

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[28] Herodotus. l. 2. c. 57.

[29] Athenæus. l. 9. p. 395.

the Mizraïm, and the rest of the line of Ham, esteemed it in this light: but it was admitted as an Hieroglyphic among the Hebrews; and the mystic dove was regarded as a symbol from the days of Noah by all those who were of the Church of God. The Prophet who was sent upon an embassy to the Ninivites, is styled Iönas; a title probably bestowed upon him as a messenger of the Deity. The great Patriarch, who preached righteousness to the Antediluvians, is, by Berosus and Abydenus, styled [30] Oan, and Oannes, which is the same name as Jonah. The author of the Apocalyse is denominated in the like manner: whom the Greeks style Ιωαννης, Joannes. And when the great forerunner of our Saviour was to be named, his Father industriously called him [31] Ιωαννης, for the same reason. The circumstances with which the imposition of this name was attended are remarkable; and the whole process, as described by the Evangelist, well worth our notice. [32] *And it came to pass, that on the eighth*

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[30] He is mentioned as having appeared both before and after the flood. Εν δε τω πρωτω ενιαυτω φανηναι εκ της Ερυθρας θαλασσης—ζωον αφρενον (lege εμφρονον) ονοματι Ωαννην. Alexand. Polyhist. apud Euseb. Chron. p. 6.

[31] The name was imposed antecedent to his birth.

[32] Luke. c. 1. v. 59, &c. This was by the appointment of God; and enjoined by the Angel, v. 13.

day they came to circumcise the child: and they called him Zacharias, after the name of his father. And his mother answered and said, not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table; and wrote, saying, his name is John. And they marvelled all.

The reason of this name being so particularly imposed, may be inferred from the character given of the person: [33] *And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.* And in another place we are told, that John [34] was *a Prophet, and much more than a Prophet.—For*

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[33] Luke. c. 1. v. 76.

[34] Luke. c. 7. v. 26 and 28. When Christ puts the question to his disciples, *Whom say ye that I am?* St. Peter makes answer, *Thou art the Christ, the Son of the living God.* Upon which our Saviour gives him assurances, that he is right; and says, *Blessed art thou, Simon Bar-Iöna;* Mat. c. 16. v. 17. which I should interpret the son of the dove, that is, a messenger of glad tidings.

The symbol of the dove was not borrowed from Egypt, or any of the Gentile nations. It was always an emblem of peace; and of the Holy Spirit in the Church of God: and was from thence taken, and prostituted by other people; as were also other emblems.

I say unto you, (they are the words of our blessed Saviour) *Among those that are born of women, there is not a greater Prophet than John the Baptist.* This name, which we render John, I have shewn to be no other than Iŏna. It signifies a dove: but means likewise an oracular person; by whom the voice of the most High is made known, and his will explained. And from hence, I think, we may correct a passage in Hesychius, which at present is not a little confused. Ιωνας ἑρμηνευεται Ὑψιστε πονεντος. η περιστερα, προφητης παρ' Ἑβραίοις, The word προφητης seems to have been misplaced, and should be reduced to order: and for the word πονεντος, I think we should read φωνεντος; and the text will stand thus: Ιωνας, Ὑψιστε φωνεντος προφητης, η περιστερα, παρ' Ἑβραιοις. *Among the Hebrews the word Iönas signifies a revealer of the will, or the voice, of the most High: also a pigeon or dove.*

The Patriarch Noah seems to have been the first who was in the Gentile world typified under this emblem. He was a great prophet: and it was foretold at his birth, that he should bring peace and comfort to mankind. The purport of his name was, rest from labour. [35] Νωε Ἑβραϊστι, ὁς διερμηνευεται τη Ἑλλαδι γλωσσῃ αναπαυσις. Hence

[35] Theophilus ad Autolyc. l. 3. p. 391.

the dove became an emblem of [36] peace, as well as of the person, through whom it was derived to the earth. He was in consequence of it called Oan and Oanes, by Abydenus and Alexander Polyhistor, analagous to the Ιωαννης of the Greeks: both of which names were derived from the Iönah and Iönas of the Chaldees: and the terms undoubtedly were so expressed in the original language, from whence the history is borrowed by the Greeks.

We find then, that the dove was a truly sacred symbol; and so acknowledged in the times of the most pure worship. But the sons of Ham perverted that, which was intended to be only typical; and carried their regard for it to a degree of idolatrous veneration. They inhabited the regions of Chaldea, and Babylonia, where they constituted the first kingdom upon earth: and as they preserved the most early accounts of what had happened in the world, we must to

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[36] The Psalmist does not wish for the wings of the Falcon or Eagle, but for those of a dove; to waft him to a place of peace; *Oh, that I had wings like a dove: for then would I fly away, and be at rest.* Psalm 55. v. 6. Doves were typically offered according to the Levitical Law: *two turtles, or two young pigeons.* Leviticus, c. 12. v. 8. Æsculapius, the great Physician, was exposed, when a child, and preserved by his nurse, who was named Τρυγων, *the dove.* Pausan. l. 8. p. 651.

them have recourse for the Gentile history of the Deluge, and for the origin of those rites, and mysteries, which in consequence of it prevailed. I think, we may see plainly, from the accounts given by Abydenus, and Berosus, that, before letters were introduced among the eastern nations, there had been delineated in some temple, an hieroglyphical description of the creation, as well as of the destruction of mankind by a deluge: and it is probable, that the like representations were to be found in other places. These were either painted upon walls, or engraved on [37] obelisks, and sacred pillars. There is an account given by the prophet Ezekiel, in which we may observe some allusions to these hieroglyphics, and to the idolatry which resulted from them. He is speaking of Judah under the character of Aholibah; who, not taking warning from the ruin of her sister Israel, was pursuing the same course of wickedness and idolatry. The particulars of her defection are mentioned; which seem to have consisted in an idolatrous veneration for

[37] An obelisk in Babylon was said to have been erected by Semiramis. It was 135 feet long, and 25 feet at the basis. Diodorus Sic. l. 2. p. 100. As this was esteemed a work of the highest antiquity; it probably related to the history of which I have been speaking.

the hieroglyphical paintings of Chaldea. [38] *And when her sister, Aholibah, saw this, she was more corrupt in her inordinate love, than she; and in her whoredoms, than her sister in her whoredoms.* —[39] *For when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea:—as soon as she saw them with her eyes, she doated upon them, and sent messengers unto them into Chaldea. And the Babylonians came to her into the bed of love; and her mind was alienated, &c.* It was a spiritual whoredom of which Judah was accused; an alienation from the true God, and an attachment to idolatry. Therefore these images delineated upon the walls in Chaldea must have been religious hieroglyphical paintings; representations of the Baalim, with which Judah was so basely inamoured.

From descriptions of this sort, which were imperfectly understood, the histories of Sanchoniathon, Berosus, Abydenus, and Apollodorus are

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[38] Ezekiel. c. 23. v. 11. also c. 8. v. 10.

[39] Ειδεν ανδρας εζωγραφημενους επι του τοιχου, εικονας Χαλδαιων εζωγραφημενους εν γραφιδι. LXX. Interp. ibid. See Nonnus. l. 41. p. 1074. v. 9.

borrowed. In these writings we meet with an assemblage of inconsistent imagery; because the emblematical descriptions were by length of time become obsolete; and their purport difficult to be understood. We may however perceive, that the Patriarch was the principal person in these histories; and represented with two [40] heads; with which he doubtless looked both forward and backward, in reference to the antediluvian, and postdiluvian world. He is also described as an animal of the sea, but endowed with reason; who appeared twice, and preached to the sons of men about righteousness and truth. He was also depicted as a fish: and sometimes as half a fish, and half a man, of an amphibious nature. That these descriptions were taken from antient emblems, may be proved from Berosus: for having represented Oan with the head of a fish, and of a man, and, το μεν αλλο σωμα ιχθυος, *as to the rest of his figure a fish;* he says at the close, τηνδε εικονα φυτα ετι και νυν διαφυλασσεσθαι (εν Βαβυλωνι): *the representation of this person with the parts both of a*

[40] Eusebii Chron. p. 6.

Dag-On is Osiris in the shape of a fish. Deus Cetus. Dagon frumenti repertor, et aratri. Sanchoniathon apud Euseb. P. E. l. 1. c. 10. p. 36.

man and of a fish was to be seen in his time: and, as he intimates, in the city of Babylon. The name of this amphibious Being is said to have been Ωδακων, Odacon: which is a blunder of some transcriber for ὁ Δακων or Δαγων, the God Dagon. They ascribed to this Deity the invention of many arts; particularly, the construction of the plough, and the introduction of bread corn. These were benefits, attributed also to Zeuth, styled Ζευς αγριος, Ζευς Νομιος, Ζευς αροτριος, and likewise to Osiris. [41] Primus aratra manu solerti fecit Osiris. They were all the same Deity, who was worshipped in Egypt under many titles, but particularly that of On. Dagon is a compound, which is made up of Dag-On; and denotes the God On in the semblance of דג, Dag, a [42] fish: and we find that the chief Deity of Gath and Ascalon in Palestine, and of many cities in Syria, was worshipped under this form; having the upper parts of a man, but below the figure of a fish. He was likewise called Said-On, and Sidon; which is a name precisely of the same purport. Philo Biblius acknowledges that Dagon and Sidon were the same: but sup-

[41] Tibull. l. 1. Eleg. 8. v. 29.

[42] דג, Dag, et דגה, Dagah, piscis interpretatur. Selden de Diis Syris. Syntag. 2. p. 188.

posing the latter to relate to corn, he terms it Σιτων; as if it were of Grecian etymology. Herein we may see the futility of those translators, who would reduce every thing to their own language. What he renders Siton, and derives from σιτος, corn, was in the original Sidon, or Saidon: and Sanchoniathon, from whom he copied, intended to shew that Said-On, and [43] Dag-On were equivalent terms; and that both referred to one person worshipped under the character of a fish: both Dag and Said signifying, in the language of Syria and Palestine, a fish. The true name of the antient city Sidon was Saidon; and it is still called Said: which name, as we are informed by [44] Justin and other writers, related to fish; though they did not

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[43] צידן, Sidon, vel Saidon, a piscatione. Bochart. Geo. Sacr. l. 4. p. 302.

Dagon was worshipped in many places: his temple Beth-Dagon stood in a part of Canaan, which afterwards belonged to the tribe of Judah, and gave name to a city. Joshua c. 15. v. 41. There was another in the tribe of Aser. Joshua c. 19. v. 27. See Reland.

The same worship was undoubtedly instituted at Bethsaida in Galilee, which signifies the temple of Cetus or Dagon. Matt. c. 11. v. 21.

The author of the Etymol. Magn. confounds Dagon with his temple; and supposes him to have been the God Cronus: Βηταγων, ὁ Κρονος ὑπο Φοινικων. Βηταγων is for Bet-Dagon, the temple of the deity.

[44] Justin. l. 18. c. 3.

know precisely in what the reference consisted. The same Deity was styled Atargatis, sometimes contracted Dercetis and Dercetus: and worshipped under the same mixed figure. Atargatis, styled Dercetus, is a compound of Atar or Athar, the same as On and Osiris; and of Gatus or Catus, rendered Κητος by the Ionians, a fish. Dagon, Sidon, Dercetus, were all names of the same [45] hieroglyphic; and related to the person, called Oanes by Berosus and others; and also to the machine wherein he was preserved. He lived both before and after the flood: and was represented at Babylon with two heads, αλλην κεφαλην υποκατω της της ιχθυος κεφαλης. κ. τ. λ. In other places he was in some degree differently exhibited; especially in Palestine: as we learn from Helladius Besantinous. [46] Ανθρωπον δε ονται τα παντα ιχθυν δοξαι, διοπερ ημφιεσω ποτωδη δοραν. The meaning of which is this: that though Oanes was in reality a man, yet he was typically esteemed an animal of the sea: and on that account they represented him with the skin and scales of a Cetus or fish.

All these characters were taken originally from hieroglyphics in Babylonia. They relate to the

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[45] Sanchoniathon apud Eusch. P. E. l. 1. c. 10. The same writer says, απο δε του ποντου γινεται Σιδων. Ibid. p. 38. Σιδην ποντου δυναστης.

[46] Apud Photium. c. 279. p. 1594.

same history; and to one particular person, who had escaped the waters, when the earth was overflowed; and through whom arts and sciences were supposed to have been renewed in the world. As he was a messenger of the Deity, and an interpreter of his will, being highly gifted with prophetic knowledge; he was in consequence of these properties particularly represented by the Dove, Iönah, as I have before shewn. This became a favourite hieroglyphic among the Babylonians and Chaldees. From them it was derived to other nations: and traces of it are always to be found, wherever the other emblems prevailed. In respect to the Babylonians, it seems to have been taken by them for their national Insigne; and to have been depicted on their military standard, when they went to war. They seem likewise to have been styled Iönim, or the children of the Dove; and their city Iönah. Hence the prophet[47] Jeremiah, speaking of the land of Israel being laid waste by the Babylonians, mentions the latter by the name of יונה, Iönah: which passage is rendered in the Vulgate, *facta est terra eorum in desolationem à facie iræ Columbæ.* The like occurs in the account given of the Egyptians, who went up to battle against the King of Babylon, near

[47] Jeremiah. c. 25. v. 38.

Carchemish, upon the Euphrates. It was foretold, that they should be discomfited; and these words by the Prophet are put into their mouths: [48] *Arise and let us go again to our own people, and to the land of our nativity, from the oppressing sword.* But the word is here Iönah: and signifies *from the oppression of the Dove*; the superiority of the Iönim. It is accordingly rendered in the Vulgate, *a facie gladii Columbæ.* The like occurs in the 50th Chapter of the same [49] prophet: *For fear of the oppressing Iönah* (יונה) *they* (the nations in captivity) *shall turn every one to his people, and they shall flee every one to his own land.*

In process of time, when a colony of Cuthites were settled in Samaria, they brought with them the insignia of their country; and shewed a great veneration for the Dove. Hence it was given out by the Jews, that the [50] Samaritans worshipped a

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[48] C. 46. v. 16.

[49] C. 50. v. 16. The Seventy translate this passage in a very particular manner; απο προσωπης μαχαιρας Ἑλληνικης: as also c. 46. v. 16.

[50] Tempore Rabbi Meir in jugo Montis Gerizim Columbæ simulachrum fuisse inventum, &c. See Bochart. vol. 3. c. 1. p. 6.

Samaritanus circumcidit in nomine imaginis Columbam referentis. Drusius apud Selden. de Diis Syris. Synt. 2. p. 200.

Samaritani Joshuæ Duci Columbam administram attribuunt. Ibid.

Dove; and that they had a representation of it in Mount Gerizim. It was moreover said, that the figure of a Dove in stone had been dug up in those parts: and that the Samaritans in numberless instances shewed their attachment to the Iönah. That they were in great measure Cuthites is plain from the history which they give of themselves in Josephus. [51] Σαλμαναζαρης ὁ των Ασσυριων Βασιλευς εκ της ΧΟΥΘΙΑΣ ἡμας μετηγαγε, και Μηδιας.

In conformity to what has been said before, there was a tradition that the standard of Semiramis was a Dove. [52] Signum vexilli Semiramidos fuit figura Columbæ; quod vexilli signum imitati sunt omnes Assyrii Reges. But I have shewn, that there was no such person as Semiramis; nor any such empire formed as is attributed to her, and Ninus. The standard of Semiramis was properly the ensign of the Semarim; a title given to the Babylonians, here styled Assyrians. It was a common mistake of the antients to transfer to one person, what belonged to a people. The Dove with the olive branch was esteemed an emblem of peace; a most fortunate omen. It was a token of the Deity to man; whereby the latter was assured

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[51] Antiq. l. xi. c. 4. p. 556. and l. ix. c. 14. p. 507.

[52] David Ganz Chronolog. l. 2. ad annum 1958. After the conquest of Babylon by the Assyrians, all the tract of country between the Tigris and Euphrates was called Assyria.

of an evil being past, and of plenty and happiness to come. It is well known that [53] Shama, and Sama, signified a sign, or token; like Sema and Sama, σημα and σαμα of the Greeks. Ramis, and Ramas denoted something high and great; and was a common title of the Deity. He was called Ram, Rama, Ramas, amongst most nations in the east. It occurs in the Vedam at this day; and in most of the [54] mythological writings, which have been transmitted from India. It was a title not unknown among the Greeks; and is accordingly by Hesychius interpreted *the most high;* Ῥαμας, ὁ Ὑψιστος Θεος. Mention is made by Eustathius of the city Laodicea, being called of old Ramæthan; of which he gives this interpretation: [55] Ῥαμαιθας, ἀφ' ὑψους ὁ Θεος· Ῥαμαν γαρ ἐγχωριον το ὑψος· Αθαν δε ὁ Θεος. *Ramæthas signified God from on high: for in the language of the natives Raman was high, and*

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[53] שמה, Sama, a mark standing out, raised up, exposed to open view. Taylor's Hebrew Concordance. Analagous to this is Seman, סמן, signare: whence came the σημα, and σημαινω, of the Greeks. See Isaiah. c. 28. v. 25.

[54] See Thevenot. p. 64. Kircher's China. p. 152. and the accounts from Danish Missionaries.

[55] In Dionys. Perieg. v. 915. He says that the name was given on account of a Shepherd, who was struck with lightning, and cried out Ramaithan. Stephanus renders the name Ramanthan; and gives the same interpretation. Ῥαμαν γαρ το ὑψος; *Raman relates to height.*

Athan was the name of the Deity. He is perfectly in the right. Raman did denote what he mentions: and Athan was the Deity, the great fountain of light; styled both Anath, and Athan, the same as Athana, and Athena of Greece, and Anaith of Persis. Ram signifies high, and noble, in many languages. It makes a part in Ramesses, and Ramessomenes; and in the name of the Egyptian Deity Remphan, mentioned by the apostle, which signifies the great Phanes. Rhamnusia, the Deity of Justice, is a compound of Rham-Nous; and is a feminine title of that just man Noah, styled Nus, Nous, and Nousios.

It must be confessed that the generality of historians have represented Semiramis as a woman; and have described her as a great princess, who reigned in Babylon. But there are writers, who from their situation had opportunities of better intelligence: and by these she is mentioned as a Deity. [56] Την Σεμιραμιν σεβεσι Συροι. *The Syrians,* says Athenagoras, *worship Semiramis: and adds, that she was esteemed the daughter of* [57] *Dercetus,*

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[56] Athenag. Legatio. p. 307.

Semiramis Dercetis filia. Hyginus. Fab. 275.

[57] Ἡ θυγατης της Δερκετους Σεμιραμις ἐδοξε Συριας θεος. Ibid. See also Diodorus. l. 2. p. 92. who makes her the daughter of Dercetus by Surus: but Surus was the Sun; and the Dea Suria was Dea Solaris.

and the same as the Suria Dea. But the Suria Dea was the same both as Rhea, and Dercetus, called also [58] Atargatus; of whose history I have spoken. Hence many make Rhea, Isis, Astarte, Atargatus and [59] Semiramis, one Deity: and Lucian tells us, that they were so esteemed by the Syrians of [60] Hierapolis; and the same may be collected from other writers. They were all different symbols relating to the same object. Semiramis was said to have been born at Ascalon; because Atargatus was there worshipped under the name of Dagon: and the same memorials were preserved there, as at Hierapolis, Babylon, and other Arkite places. These memorials related to a history, of which the Dove was a principal type, and was therefore found, wherever the other emblems occurred. It was upon the same account, that she was said to have been changed to a Dove; because they found her always depicted and worshipped under that form. A notion likewise prevailed, that she had an unnatural love for a horse: which arose from the antients not understanding their own hieroglyphics. So Europa

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[58] Strabo speaking of Edessa, says, Τιμωσι την Συριαν Θεον, την Αταργατιν. l. 16. p. 1085.

[59] Σεμιραμιν, και την Ρειαν καλουμενην παρα Ασσυριοις. Chron. Paschal. p. 36.

[60] Lucian. De Suriâ Deâ. v. 2. p. 885.

and [61] Pasiphaë were in love with bulls; Saturn with a mare; Isis with a fish: the bull, Hippa, and Cetus, being emblems of the same purport, and relating to the same history. Of these the Dove was particularly held in veneration, especially by the Assyrians and Babylonians. [62] Διο και τως Ασσυριως την περιστεραν τιμαν ως θεαν. It was, we find, worshipped as a Deity.

From the above, I think, it is plain that Semiramis was an emblem; and that the name was a compound of Sama-Ramas, or Ramis. And it signified the *divine token*, the type of Providence: and as a military ensign, (for as such it was used) it may with some latitude be interpreted *the standard of the most High.* It consisted of the figure of a Dove; which was probably encircled with the Iris, as those two emblems were often represented together. All who went under that standard, or who paid any deference to that emblem, were styled Semarim, and Samorim. It was a title conferred upon all who had this device for their national insigne. One of the gates of Babylon was styled the gate of [63] Semiramis; undoubtedly from having the sacred emblem of Sama Ramis,

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[61] Pasiphaë was worshipped in Crete, and in Messenia. Plutarch. in Agid. p. 799.

[62] Diodor. l. 2. p. 107.

[63] Herodotus. l. 3. c. 155. Σεμιραμιος πυλας.

or the Dove, engraved by way of distinction over it. Probably the lofty obelisk of Semiramis, mentioned by [64] Diodorus, was named from the same hieroglyphic.

We find then, that the title Samarim, or Semiramis, did not relate to one person, but to many: and it seems particularly to have been usurped by princes. The Cuthites settled about Cochin, and Madura, in India: and the great kings of Calicut were styled the Samarim, even in later times; when those countries were visited by the [65] Portuguese and [66] English. The worship of the Dove prevailed in Syria about Emesa and Hierapolis, as I have shewn; and there were Samarim in these [67] parts.

As Semiramis was nothing else but a divine emblem under the figure of a dove, or pigeon; we need not wonder at the etymology of her name, and the circumstances of her history, as they are transmitted by the Grecian writers. [68] Σεμιραμις, περιστερα ορειος ελληνισι. *Semiramis according to Grecian interpretation is a wild pigeon.*

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[64] Diodorus Sic. l. 2. p. 100.

[65] See Alzarez Cabral; and the voyage of Vasquez de Gama.

[66] Purchas vol. 1. passim.

[67] Bochart. Geog. Sacra. p. 317.

[68] Hesychius. Diodorus says of the person, who was supposed to have named her, ονομα θεμενον—απο των περιστερων. l. 2. p. 93.

[69] Το Σεμιραμιδος τελος ες περιστερην απικετο. *The fate of Semiramis terminated in her being turned into a pigeon.* Another writer mentions to the same purpose; [70] Ενιοι δε μυθολογευντες φασιν αυτην γενεσθαι περιστεραν. I have taken notice of that curious history of the deluge which is given by Lucian from the memorials preserved in the city Hierapolis of Syria. The temple, whence he drew his information, was sacred to the Sun, and Juno; and was so antient, that the original could not be ascertained. There was a [71] statue of the Goddess of equal antiquity. Some said, that it was the work of Bacchus; others of Deucalion; others again of Semiramis. It was carried twice in a year to the sea: at which time people came from various parts of the world to assist at the ceremony. It consisted chiefly in bringing water from a salt lake; and pouring it down a chasm in the temple, through which there was a tradition that the waters at the deluge had retired. The image of the goddess was richly habited; and upon her head was a golden dove. What is very remarkable, the image was by the people called Σημηϊον, Semeïon. Καλεεται δε Σημηϊον και υπ' αυτων Ασσυριων.

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[69] Lucian. De Syriâ Deâ. vol. 2. p. 885.

[70] Diodorus. l. 2. p. 107.

[71] Lucian. De Syriâ Deâ. vol. 2. p. 903. Isis is often represented with two Doves upon her head.

Lucian takes pains to inform us, that this was not a Grecian, but a Syriac word: a term made use of by the natives. He writes in the Ionic dialect: and what he styles Σημηϊον, was by the people expressed Sema-Ion, or Sama-Ion, *the token of the Dove; The emblem of Arkite Ionah.* The account is very remarkable; and the whole is strictly analagous to what has been said above.

It is observable, that, according to Hesychius and other writers, by Semiramis was particularly signified a wild pigeon. And there is reason to think, that this intelligence was derived from some antient tradition. It is a history as curious, as it is probable: and we may infer from it, that the dove sent out of the Ark by Noah was of a wild species. A tame pigeon would naturally have returned upon the least difficulty, and perhaps of choice; and not have afforded the information which was wanted. A wild pigeon would not come back, but through necessity. Such a return plainly indicated that the earth was not yet habitable; and afforded the intelligence required.

It is said of this ideal personage, that she was exposed among rocks; but was at last discovered, and preserved by a shepherd, whose name was [72] Simma, Σιμμα: and that she was afterwards

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[72] Ονομα Σιμμα. Diodorus. l. 2. p. 93. Ctesias mentions her being exposed, and preserved by pigeons. Diodorus. ibid. p. 92.

married to one Menon. She is likewise said to have constructed the [73] first ship. In this detail we may perceive the rudiments of much true history, but sadly misapplied. Simma, the shepherd, is a personage made out of Sema, and Sama, *the Divine token*. Menon is the Deus Lunus; under which type the Ark was reverenced in many regions: and as it was the first ship constructed, with which the history of the dove was closely connected, they have given to Semiramis the merit of building it. Meen, Menes, Manes, Menon, were all terms, by which the Lunar God was in different countries distinguished. This Deity was represented by a lunette; which did not relate to the planet in the heavens, but to the Patriarch, and to the ark: for the lunette resembled greatly the sacred ship, νανς αμφιπυρμαις, under which semblance the ark was described. It was accordingly reverenced under this type in many places; especially in Mesopotamia, Syria, Armenia, and Cappadocia. One of the most superb temples, that ever existed, was at Cabeira in Armenia; of which [74] Strabo gives a particular description. He styles it the temple of Meen: and adds, εστι δε και τυτο της Σελημης το ιερον. *This too as well as many*

[73] Plin. l. 7. c. 56. p. 417.
[74] L. 12. p. 865.

others is a temple of the Lunar God. He mentions temples of the like nature in Phrygia, Albania, and at Antioch in Pisidia; also in Antioch of Syria. He styles them the temples [75] τε Μηνος Αρχαιε, Dei Luni Arkæi; by which is certainly meant *the Lunar Deity of the Ark.* In like manner when Eusebius, in describing the people to the east of Babylonia, specifies [76] Ελυμαιοι, Αραβες, ΑΡΧΑΙΟΙ, Κιδρησιοι, Σκυθαι, Γυμνοσοφισαι; I am persuaded, that by the Αρχαιοι, however expressed, we are to understand an Arkite nation, who were worshippers of the Lunar God.

As Semiramis was Sema-Ramis, *the token of the most High;* so Semele, the supposed mother of Niobe, was Sema-El, and of the like purport. Her sister Ino was no other than Iöna; the same as Venus, and reputed a goddess of the [77] sea, and the nurse of Dionusus. The poets represented Ino as the daughter of Hermione and Cadmus.

Hermione et Cadmo generata parentibus Ino,
Cui conjux Athamas, Dea dicitur esse marina.

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[75] L. 12. p. 864. See the plate, wherein is a representation of the God Lunus, and the Mundane Egg; taken from a coin of the Antiocheans, preserved by Vaillant. Numism. Colon. Pars. 2. p. 36. p. 42.

See also page 63 of this volume.

[76] Chron. p. 11.

[77] Ινω δε θεων ειναι των θαλασσιων. Pausan. l. 9. p. 719.

But Hermione is a compound of [78] Herm-Ione, and [79] signifies a dove: and Ino and Hermione are different names for the same emblem. Semele related to the same, though made a third personage. Her history, as well as that of Dionusus, was brought from Ur, in Chaldea; whence it was fabled that Dionusus was born in fire; and that Semele was consumed in the same element. It is moreover said of her, that she was confined in the shades below, but recalled to light by Dionusus. This circumstance is alluded to in the Orphic hymn to Semele, where she is mentioned,

[80] Τιμας τευξαμενη παρ' αγαυης Περσεφονειης
Εν θνητοισι βροτοισιν κτλ.

All these fables have a manifest reference to Noah and the Deluge: and to the state of death in the ark.

I have mentioned that the ark, in which mankind were preserved, was figured under the sem-

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[78] Similar to Hermon, Hermonax, Hermonassa, Hermodorus, Hermotubius, Hermeracles, Hermochemia, It was sometimes expressed with the guttural, Chermion, Chermione, and Charmione.

[79] Bochart. Hierozoicon. l. 1. c. 1.

[80] Hymn. 43.

blance of a large fish. It was styled Κητος, Cetus, and Gatus; and compounded Atargatis, and Atargatus: whence came Dercetus, and Derceto of the Greeks. Macrobius makes Atargatis the mother of the [81] Gods; giving her the same department as is attributed to Gaia, Rhea, and Cybele. That this emblem related to the ark is manifest, from its being represented as a sacred receptacle, wherein the Gods were inclosed. This curious history is transmitted by Simplicius upon Aristotle, who has well nigh ruined it by his refinement. [82] Την Συριαν Αταργατην τοπον θεων καλεσι, και την Ισιν οι Αιγυπτιοι, ως πολλων θεων ιδιοτητας περιεχουσαν. *The people of the country called the Syrian Atargatis the place, or receptable, of the Gods: and the Egyptians esteem their* [83] *Isis in the same light, as containing the identity of each Deity.* The original history was plain and literal. The machine, which was figured by the Atargatis, did really contain the persons alluded to; all those, who were styled Θεοι, και Δαιμονες; those reputed Gods, the [84] Baalim of the first ages.

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[81] Saturnal. l. 1. c. 23.

[82] Simplicius in Aristot. de Auscult. Physic. l. 4. p. 156.

[83] Την Ισιν υποδοχην, receptaculum. Plut. Is. et Osir. p. 374.

[84] This last I think may be proved from Plutarch, and from Plato. Βελτιον αν οι τα περι τον Τυφωνα, και Οσιριν, και Ισιν ιστορου-

The Grecians, not knowing that their mythology arose from hieroglyphics, formed out of every circumstance personages. They supposed that Semiramis was the daughter of Dercetus; and that the latter was changed to a fish, as the former was to a pigeon.

[85] Et dubia est, de te, Babylonia, narret,
Derceti, quam versâ, squamis velantibus artus,
Stagna Palæstini credunt coluisse figurâ:
An magis, ut, sumptis illius filia pennis,
Extremos altis in turribus egerit annos.

These notions arose from the feminine emblems of the ark, which were exhibited at [86] Ascalon, Azotus, [87] Joppa; and in the cities of Syria. The representation of Dercetus at Ascalon is thus given by Diodorus: [88] Θεα, ἣν ονομαζεσιν οἱ Συροι Δερκετω,

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μενα, μητε Θεων παθηματα, μητε ανθρωπων, αλλα Δαιμονων μεγαλων ειναι νομιζοντες, ὡς και Πλατων. Isis et Osir. p. 360.

Ἑρμηνευτικον το τοιουτον ονομαζει γενος, και διακονικον, εν μεσῳ Θεων και ανθρωπων, ευχας μεν και θυσιας ανθρωπων αναπεμποντας, επιθυσιδε μαντεια δυρο. Ibid. p. 361. from Plato's Sympos.

[85] Ovid. Metamorph. l. 4. v. 44.

[86] Diodorus. l. 2. p. 92.

[87] Colitur illic fabulosa Ceto. Plin. l. 5. c. 13. Numen Joppensium, Ceti formam præferens, qualis Dagon Azotiorum. Hoffman.

[88] Diodorus above.

—το μεν προσωπον εχει γυναικος, το δε αλλο σωμα των ιχθυος. *The Goddess, which by the Syrians is called Dercetus, has the face of a woman; but the rest of the image is the figure of a fish.* He moreover says, that she was esteemed by her votaries the same as Venus, or Cupris. Lucian gives a similar description of her under the name of Atargatis: but represents her upwards as of a woman's form intirely. [89] Ημισυ μεν γυνη, το δε ὑποκατω. εκ μηρων ες αιχμης τοδας ιχθυος ουρη αποτεινεται. *The upper half was a perfect figure of a woman: the lower part from the thighs downward terminated in the tail of a fish.* She was worshipped by the Phigalians, in Arcadia, by the name of [90] Eurunome. Her statue was of great antiquity, and represented a woman as far as the middle, but from thence had the figure of a fish. She had a chain of gold, and was denominated by the natives Eurunome Diana: which Eurunome is represented as the most antient of the female Divinities, and the wife of Ophion. From the above we may perceive that Dercetus, Eurunome, and Semiramis, were emblems relating to the same history. As these were probably the most early and the most sacred hie-

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[89] Lucian. de Suriâ Deâ. p. 884.

[90] Pausan. l. 8. p. 684. Ευρυνομη Ωκεανις. Apollon. Rhod. l. 1. v. 503.

roglyphics, they were the cause of the animals whence they were copied, being held in great veneration. Clemens Alexandrinus takes notice of this regard being carried to a degree of the basest idolatry. [91] Ουδε γε των την Φοινικην Συρων κατοικεντων (σκληνομαι), ων οι μεν τας περιστερας, οι δε τας ιχθυς, ετω σεβεσι περιττως, ως Ηλειοι τον Δια. *I cannot but take notice of the people styled Syro-Phenicians, some of whom reverence Doves, and others of them Fish, with the same zeal as the people of Elis shew towards Jupiter.* Xenophon had long before taken notice of divine honours being paid in those parts to fish and doves; [92] ως οι Συροι Θεας νομιζον, και αφικειν απ ιχθυων, και τας περιστερας. And the veneration paid to the latter is by Diodorus dated from the supposed change of Semiramis, and said to have been universal in Syria: [93] ως (περιστερας) απ' εκεινων των χρονων οι κατα Συριαν ΑΠΑΝΤΕΣ διετελεσαν ως θεας τιμωντες. To this Tibullus alludes.

[94] Quid referam, ut volitet crebras intacta per urbes
Alba Palæstino culta columba Syro?

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[91] Cohort. p. 35.
[92] Αναβασις. l. 1. p. 254.
[93] Diodorus Sic. l. 2. p. 93.
[94] Tibullus. l. 1. Eleg. 8. v. 17.

[95] Syri pisces et columbas ex Deorum numero habent: non edunt. [96] Ορνιθων τε αυτοισι περιστερη δοκιμα χρημα ιρωτατον, και ουδε ψαυειν αυτεων δικαιευσι. The places where this regard was shewn more particularly, seem to have been Ascalon and Hierapolis. Philo Judæus informs us, that, as he once had occasion to stop in the former, he observed vast flocks of pigeons in all the streets, and about all the buildings of the city; and wondering at the reason, he was told, [97] ὡ θεμιτον ειναι συλλαμβανειν· απειρησθαι εκ παλαιθ τοις οικητορσι την χρησιν. The like is mentioned of the people at Hierapolis: [98] περιστερην δε μονην ε σιτεονται, αλλα σφισι ωδε ιρη. *The pigeon is the only bird which they never taste; for it is held by them as particularly sacred.*

The term Iöna is sometimes found compounded; and expressed [99] Ad, or Ada Iönah, Regina, vel Regia Columba: from which title another Deity Adiona was constituted, and particular rites were superadded. This mode of idolatry must have been very ancient, as it is mentioned in Leviticus

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[95] Hygin. Fab. 197.

[96] Lucian. de Deâ Suriâ. p. 912.

[97] Philo apud Euseb. P. E. l. 8. c. 14. p. 398.

[98] Lucian. above.

[99] A. D. unus, primus, Rex. Ada, prima, Regina.

and Deuteronomy; and is one species of false worship, which the prophet Moses forbad by name. According to our method of rendering the Hebrew term, it is called [100] Idione. This Idione, or Adione, was probably the Dione, Διωνη, of the Greeks, the Deity who was sometimes looked upon as the mother of Venus; at other times, as the Goddess herself, styled Dione, and Venus Dionæa. She was said to have been the mother of [1] Niobe; and, under the name of Pleione, was esteemed the mother of the [2] Peleiades, who form

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[100] The words in our Version are translated, *And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.* Levitic. c. 20. v. 6. In another place it is ordered, that there should not be found among the children of Israel *a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.* Deuteronom. c. 18. v. 11. What is translated *a consulter with familiar spirits*, and *a wizard*, is in the original אוב, and ידעני, Ob and Idione: by which are meant the priests of the Serpent, and of the Dove, who affected to give out oracles. The latter were the Peleiai, Peleiades, Iönim, Columbæ of other countries; all the priests of Theba, or the ark. This Idione is the same Deity as occurs in St. Augustine under the name of Adeona.

[1] Hyginus. Fab. 9. p. 32.

[2] Dione, Hermione, Pleione, are all compounded of Iöne, and relate to doves.

Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis, quà patet, ambit aquis.

the constellation in the heavens, so auspicious to mariners. She had joint rites with Zeuth, or Jupiter, at Dodona, where the Dove was said to have given out oracles:[3] συνναος τῳ Διι προσαπεδειχθη και ἡ Διωνη. As Venus was no other than the antient Iönah, we shall find in her history numberless circumstances relating to the Noachic Dove, and to the Deluge. We are told, when the waters covered the earth, that the Dove came back to Noah, having roamed over a vast uninterrupted ocean; and *found no rest for the sole of her foot.* But, upon being sent forth a second time by the Patriarch, in order to form a judgment of the state of the earth, she returned to the Ark[4] *in the evening; and lo! in her mouth was an olive-leaf pluckt off.* From hence Noah conceived his first hopes of the waters being assuaged, and the elements being reduced to order. He likewise began to foresee the change about to happen in the earth: that seed-time and harvest would be renewed, and the ground restored to its pristine fecundity: all which God was pleased to insure

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Hinc sata Pleïone cum cœlifero Atlante
Jungitur, ut fama est; Pleïadasque parit.
Ovid. Fast. l. 5. v. 81.

[3] Strabo. l. 7. p. 506.

[4] Genesis. c. 8. v. 11.

to him by a promise; and to make the Iris a token in confirmation of this assurance. In the hieroglyphical sculptures and paintings where this history was represented, the Dove could not well be depicted otherwise than hovering over the face of the deep. Hence it is that Dione, or Venus, is said to have risen from the sea. Hence it is also, that she is said to preside over waters; to appease the troubled ocean; and to cause, by her presence, an universal calm: that to her were owing the fruits of the earth; and the flowers of the field were renewed by her influence. She was the Œnas, [5] Οινας, of the Greeks; whence came the Venus of the Latines. The address of Lucretius to this Goddess is founded on traditions, which manifestly allude to the history abovementioned, and afford wonderful evidence in its favour.

[6] Æneadûm Genetrix, hominum Divûmque voluptas—
Quæ mare navigerum, quæ terras frugiferentes

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[5] Οινας, περιστερα. Hesychius. At Dodona in Chaonia, where αι Πελειαι εμαντευοντο, she was expressed Phaennis: and her chief priestess was called by the same name. Pausanias. l. 10. p. 828.

[6] Lucretius. l. 1. v. 1.

Concelebras; per te quoniam genus omne animantum
Concipitur, visitque exortum lumina Solis:
Te, Dea, te fugiunt venti; te nubila cœli,
Adventumque tuum: tibi suave dædala tellus
Submittit flores: tibi [7] *rident æquora ponti;*
Pacatumque nitet diffuso lumine *cœlum.*

O, Thou, from whom the Æneadæ arose,
Source of delight, the joy of Gods, and men,
Bright Venus; thy imperial sway extends
O'er the wide seas, and all the expanded fields
Of teeming nature. By thy power of old
The various tribes, that rove the realms below,
Issued to life, and filled the vacant world.
O, lovely Queen of Heaven, at thy command
The whirlwinds die away, the storm is still.

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[7] Diva non miti generata ponto. Senec. Hippol. Act. 1. v. 273.
Venus, orta mari, mare præstat eunti. Ovid. Epist. 15. v. 213.
Sic te Diva potens Cypri,
Sic fratres Helenæ, lucida sidera,
Ventorumque regat Pater, &c. Horat. Lib. 1. Od. 3.
Hence styled Ποντια, Επιποντια, Αιμενια, Πελαγια, Αναδυομενη: also Ουρανια, Genetrix, Mater Divûm, Genetillis.
Αγνωσσεις, οτι Κυπρις αποσπορος εστι θαλασσης,
Και πρατεει ποντοιο; Musæus. v. 249.
Ουρανια, πολυυμνε, φιλομμειδης Αφροδιτη,
Πανσεγετης, γενετειρα. Orph. Hymn. 54.

And the big clouds dissolve in limpid air.
To thee we owe the beauties of the field,
And Earth's rich produce. At thy mild approach
The dimpling waves put on a thousand smiles;
The sky no longer lowers: but calm, and clear,
Spreads its pure azure to the world's extreme.

In Sicily upon mount Eryx was a celebrated temple of this Goddess, which is taken notice of by [8] Cicero and other writers. Doves were here held as sacred, as they were either in Palestine or Syria. It is remarkable, that there were two days of the year set apart in this place for festivals, called [9] Αναγωγια, and Καταγωγια: at which times Venus was supposed to depart over sea, and after a season to return. There were also sacred Pigeons, which then took their flight from the island: but one of them was observed upon the ninth day to come back from the sea, and to fly to the shrine of the Goddess: μιας προπεταθεισης εκ τε πελαγες περιστερας, και εις τον νεων προσπλασης. This was upon the festival of the Καταγωγια. Upon this day it is said that there were great rejoicings. On what

[8] Cicero Verr. 2. Sect. 8.

[9] Της δε Σικελιας εν Ερυκι καιρος τις εστιν, ὁν καλεσιν Αναγωγας, κ. τ. λ. Athenæus. l. 9. p. 395. Also Ælian. Var. Hist. Lib. 1. c. 15.

account can we imagine this veneration for the bird to have been kept up, and this celebrity to have been instituted, but for a memorial of the Dove sent out of the ark, and of its return from the deep to Noah? The history is recorded upon the antient coins of Eryx; which have on one side the head of Janus Bifrons, on the other the sacred [10] Dove.

It is well known that the Ark rested upon Mount Baris in Armenia, which is the Ararat of Moses. In this country are the fountains of the Euphrates. As the Ark was an inclosure, from whence all mankind were to be derived; it seems to have been represented under the symbol of an egg, over which was depicted a dove. Hyginus has a fable to this purpose; wherein we may see many references to the Deluge, and to the circumstances with which it was attended. [11] In Euphraten flumen de cœlo Ovum mirâ magnitudine cecidisse dicitur, quod *pisces* ad ripam evolverunt: super quod Columbæ consederunt, et excalefactam exclusisse Venerem, quæ postea Dea Syria est adpellata: et justitiâ et probitate cum cæteros exsuperâsset, ab Jove optione data, pisces in as-

[10] Parutæ. Sicilia.

[11] Hyginus Fab. 197. p. 327. The Egyptians represented their chief Deity Cneph with an egg proceeding from his mouth. Porphyr. apud Euseb. Pr. Evang. l. 3. p. 115.

trorum numerum relati sunt. Et ob id Syri [12] pisces et columbas ex Deorum numero habent: non edunt. In these transcripts we may see many scattered fragments of antient theology: the whole of which have been borrowed from some hieroglyphical description: but taken in later times, when the symbols were not understood; and the clue which should have led to an explanation, no longer known. By the help of the Mosaic history, together with what has preceded, we may, I think, perceive plainly, to what these fables allude. The egg with a Dove over it was doubtless an emblem of the Ark: whence proceeded that benign person, the preacher of righteousness: who brought mankind to a more mild kind of life: who reconciled his children to humanity, which had been little practised in the antediluvian world, where only ferocity and violence had prevailed. A like history, which may serve still farther to explain the foregoing, is given by [13] Lucius Ampelius in his treatise to Macrinus. Dicitur et Euphratis fluvio Ovum piscis Columbam assedisse dies plurimos, et exclusisse Deam benignam et misericordem hominibus ad vitam bonam.

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[12] Of sacred fishes see Athenæus. l. 8. p. 346.

[13] Lucius Ampel. in Libro ad Macrinum. See Bayer's Additamenta to Selden de Diis Syris. p. 303.

The fable of the Mundane Egg, and of Typhon, is, I imagine, of the same original and purport: for Typhon signified a Deluge. The overflowing of the Nile was called by the Egyptians Typhon. When Venus was said to have taken the form of a *fish*; it was in order to fly from Typhon, whom she is supposed to have escaped, by plunging into the waters of Babylonia.

[14] Scilicet in piscem sese Cytherea novavit,
Quum Babyloniacas submersa profugit in undas,
Anguipedem alatis humeris Typhona furentem.

Ovid takes notice of the same.

[15] Terribilem quondam fugiens Typhona Dione,
Tunc cum pro Cœlo Jupiter arma tulit,
Venit ad Euphraten, comitata Cupidine parvo;
Inque Palæstinæ margine sedit aquæ.
. . . . . .
. . . . . .
Nec mora, prosiluit: pisces subiere gemelli:
Pro quo nunc dignum sidera munus habent.
Inde nefas ducunt genus hoc imponere mensis,
Ne violent timidi piscibus ora, Syri.

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[14] Manilii Astronom. l. 4. v. 572.
[15] Ovidii Fast. l. 2. v. 461.

We find from these repeated evidences, that the history of this great event came to Greece in great measure from Syria and the Euphrates. It was derived from that part of the world, which was nearest to the place of descent, and to the scene of those occurrences, which were subsequent to the Deluge. It is on this account, that the mundane egg and the history of Typhon are referred to the Euphrates, and the regions of Aram. Typhon is one of those whose character has been greatly confounded. This has arisen from two different personages being included under one name; who undoubtedly were distinguished in the language of Egypt. Typhon was a compound of Tuph, or Tupha-On; and signified a high altar of the Deity. There were several such in Egypt; upon which they offered human sacrifices: and those cities, which had these altars, were styled Typhonian. But there was another Typhon, who was very different from the former, however by mistake blended with that character. By this was signified a mighty whirlwind, and inundation: and it oftentimes denoted the ocean; and particularly the ocean in a ferment. For as Plutarch observes, by Typhon was understood any thing [16] violent, and unruly. It was a derivative from

[16] Τυφων—φεαζει μεν το καταδυναστευον, και καταβιαζομενον. Isis

Tuph like the former name: which Tuph seems here to have been the same as the [17] Suph of the Hebrews. By this they denoted a whirlwind: but among the Egyptians it was taken in a greater latitude, and signified any thing boisterous, and particularly the sea. Plutarch speaks of it as denoting the sea; and says likewise, that the salt of the sea was called the foam of Typhon. [18] Τυφωνα δε την θαλασσαν.—τον αλα, Τυφωνος αφρον. It signified also a whirlwind; as we learn from Euripides, who expresses it Tuphos.

[19] Αταλαντης γονος
Τυφως πυλαισιν ως τις εμπεσων.

The like is to be found in Hesychius. Τυφων, ανεμος μεγας: *By Typhon is meant a violent wind.* The history of Typhon was taken from hieroglyphical descriptions. In these the dove, Oinas, was represented as hovering over the mundane egg, which was exposed to the fury of Typhon. For

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et Osiris. p. 371. Φασι περι Τυφωνος, ως παντα πραγματα ταραξας ενεπλησε κακων την γην ὁμου τε πασαν, και θαλασσαν. Ibid. p. 361.

[17] The letters S and T are often convertible. Among the same people we meet with θαλαττα, and θαλασσα; τετταρες, and τεσσαρες; φαττα, and φασσα; μελιττα, μελισσα.

[18] Isis et Osiris. p. 363.

[19] Phœnissæ. v. 1170.

an egg, containing in it the elements of life, was thought no improper emblem of the Ark, in which were preserved the rudiments of the future world. Hence in the Dionusiaca, and in other mysteries, one part of the nocturnal ceremony consisted in the [20] consecration of an egg. By this, as we are informed by Porphyry, was signified the world. [21] Ἑρμηνευειν δε το ωον τον κοσμον. This world was Noah, and his family; even all mankind, inclosed and preserved in the Ark. The Orphic egg, mentioned by [22] Proclus, was undoubtedly of the same purport. It seems to have been a favourite symbol, and very antient: and we find it adopted among many nations. It was said by the Persians of Oromasdes, that he formed mankind, and inclosed them in an [23] egg. And the Syrians used to speak of their ancestors, the Gods, as proceeding from such an inclosure. [24] Titanes, et Bocores Mauri, et ovorum progenies, Dii Syri. Helladius Besantinous takes notice of one Oan,

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[20] Plutarch, Sympos. l. 2. quæst. 3. p. 636. The same prevailed among the Romans at the rites of Ceres.

[21] Apud. Euseb. P. E. l. 3. v. 115.

[22] Το Ορφικον ωον, και το Πλατωνος ον. See Voss. de Idol. v. 1. p. 34. and Macrob. Sat. l. 7. c. 16.

[23] See Vossius de Idol. vol. 1. p. 33. Also Plutarch. Isis et Osiris. p. 370. who speaks of Arimanius and the mundane egg.

[24] Arnobius. l. 1. p. 20.

who was represented by many writers as a just man; and who lived at the renewal of time: and he says, that this primitive person was supposed to have proceeded from this original egg; [25] Οι δε αυτον εκ τε ΠΡΩΤΟΓΟΝΟΥ πεφηνεναι λεγεσιν ΩΟΥ. This very person was by others styled πρωτογονος, or the first-born of the world: and sometimes in the feminine πρωτογενεια. And as he had enjoyed two different states, he was represented as two-fold in his form and character. He is accordingly addressed as such in the Orphic mythology.

[26] Πρωτογονον καλεω διφυη, μεγαν, αιθεροπλαγκτον,
Ωογενη, χρυσεαισιν αγαλλομενον πτερυγεσσιν.

This author afterwards explains whom he means under this title, by calling him, [27] γενεσιν Μακαρων, θνητων τ' ανθρωπων. We find that this first born of the world, whom they represented under two shapes and characters, and who sprung from the mundane egg, was the person from whom the mortals and immortals were derived. He was the same as Dionusus, whom they styled [28] πατερ παντε, πατερ αιης: also

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[25] Apud Photium. p. 1594.
[26] Orphic Hymn. 5.
[27] Ibid. v. 3.
[28] Orphic Fragment. 7. v. 27.

[29] Πρωτογονον διφυη, τριγονον, Βακχειον Ανακτα,
Αγριον, αῤῥητον, κρυφιον, δικερωτα, διμορφον.

All these terms relate to emblems very easy to be explained; and to a person, as plainly to be [30] distinguished.

In respect to Typhon, it must be confessed that the history given of him is attended with some obscurity. The Grecians have comprehended several characters under one term, which the Egyptians undoubtedly distinguished. The term was used for a title, as well as a name: and several of those personages, which had a relation to the Deluge, were styled Typhonian, or Diluvian. All these the Grecians have included under one and the same name, Typhon. The real Deity, by whom the Deluge was brought upon the earth, had the appellation of Typhonian; by which was meant [31] Diluvii Deus. It is well known that the Ark was constructed by a divine commission: in

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[29] Orphic Hymn. 29. upon Dionusus the first born.

[30] See Orphic Hymn. 49. Δυσιν Δηναιιν, sive Liberi Præliganei.

[31] Plutarch owns that the Egyptians in some instances esteemed Typhon to be no other than Helius the chief Deity; and they were in the right, though he will not allow it. Των δε Τυφωνα ποιουντων τον Ἡλιον ουδε ακουειν αξιον. Isis et Osiris. p. 372.

which, when it was completed, God inclosed the Patriarch and his family. Hence it is said, that Typhon made an Ark of curious workmanship, that he might dispose of the body of Osiris. Into this Osiris entered, and was shut up by Typhon. [32] Τυδε Οσιριδος εκμετρησαμενου λαθρα το σωμα (του Τυφωνα) και κατασκευασαντα προς το μεγεθος ΑΑΡΝΑΚΑ καλην, και κεκοσμημενην—Εμβαντα τον Οσιριν κατακλιθηναι. All this relates to the Typhonian Deity, who inclosed Noah, together with his family, within the limits of an Ark. The Patriarch also, who was thus interested in the event, had the title of Typhonian. I have shewn, that the Ark, by the mythologists, was spoken of as the mother of mankind. The stay in the ark was esteemed a state of [33] death, and of regeneration. The passage to life was through the door of the Ark, which was formed in its side. Through this the Patriarch made his descent: and at this point was the commencement of time. This history is obscurely alluded to in the account of Typhon: of whom it is said, that, without any regard to time or place, he forced a passage; and burst into

[32] Plutarch. Isis et Osiris. p. 356. It is said of Hercules, that he was slain by Typhon, and came afterwards to life. Eudoxus apud Athenæum. l. 9. p. 392.

[33] Isis et Osiris. p. 358.

light obliquely through the [34] side of his mother. This return to light was described as a revival from the grave: and Plutarch accordingly mentions, Τον Οσιριν εξ ἁιδε παραγενομενον, *the return of Osiris from Hades*, after he had been inclosed for a long season εν λαρνακι, *in an Ark*, and in a state of death. This renewal of life was by the Egyptians esteemed a second state of childhood. They accordingly in their hieroglyphics described him as a boy; whom they placed upon the lotos, or water-lily, and called Orus. He was the supposed son of Isis: but it has been shewn that Isis, Rhea, Atargatis, were all emblems of the Ark [35] that *receptacle*, which was styled the mother of mankind. Orus is represented as undergoing from the Titans all that Osiris suffered from Typhon: and the history at bottom is the same. Hence it is said of Isis, that she had the power of making people immortal: and that, when she found her son Orus in the midst of the [36] waters dead through

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[34] Μη καιρω, μηδε κατα χωραν, αλλ' αναῤῥηξαντα πληγη δια της πλευρας εξαλλεσθαι. Isis et Osiris. p. 355. Typhon by many was esteemed the same as Priapus; who was Protogonus, and Phanes. Diodorus. l. 4. p. 214. the same also as Dionusus.

[35] Την Ισιν ὑποδοχην. Isis et Osiris. p. 374.

[36] Ευρειν δ' αυτην και το της αθανασιας φαρμακον, δι' ου τον υἱον Ωρον ὑπο των Τιτανων επιβεβλευθεντα, και ΝΕΚΡΟΝ ἐυρεθεντα ΚΑΘ' ΥΔΑΤΟΣ, μη μονον αναζησαι δουσαν την ψυχην αλλα και της αθανασιας ποιησαι μεταλαβειν. Diodor. Sic. l. 1. p. 22.

the malice of the Titans, she not only gave him a renewal of life, but also conferred upon him immortality.

The same mythology, and the same hieroglyphics were carried as far as China and Japan, where they are to be found at this day. The Indians have a person whom they greatly reverence, and esteem a Deity; and whom they call Buto, and Budo. This is the same name as Boutus of Egypt, Battus of Cyrene, and Bœotus of Greece. The account given of him is similar to that of Typhon; for it is said, that he did not come to life the usual way, but made himself a passage through the side of his mother: which mother is represented as a virgin. [37] Bragmani sectæ suæ auctorem Buddam per latus, virginis narrant exortum. This history, though now current among the Indians, is of great antiquity, as we may learn from the account given of this personage by Clemens Alexandrinus. [38] Εισι δε των Ινδων, οι τοις Βαττα πειθομενοι παραγγελμασιν, ον δι' υπερβολην σεμνοτητος ως Θεον τετιμηκασι. *There is a cast*

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[37] Retramnus de Nativitate Christi. c. 3.

[38] Strom. l. 1. p. 359. See also Hieronym. contra Jovian. l. 1. c. 26. He is at this day, by some nations, called Butzan, and esteemed contemporary with Vishnou. Kircher. China illustrata. But-Zan is Zeus Bœotius: Deus Arkitis.

of Indians who are disciples of Boutas. This person, upon account of his extraordinary sanctity, they look up to as a God. The name Boutas, Battus, and Bœotus, though apparently conferred upon the Patriarch, yet originally related to the machine in which he was preserved. Of this some traces may be found among the Greeks. One of the Amonian names for the Ark were Aren, and Arene: and Bœotus is said by [39] Diodorus Siculus to have been the son of Neptune and Arne, which is a contraction of Arene, the ark. The chief city Boutus, in Egypt, where was the floating temple, signified properly the city of the float, or Ark. The Bœotians, who, in the Dionusiaca, so particularly commemorated the Ark, were supposed to be descended from an imaginary personage Bœotus; and from him likewise their country was thought to have received its name. But Bœotus was merely a variation of Boutus, and Butus, the Ark; which in antient times was indifferently styled Theba, Argus, Aren, Butus, and Bœotus. The term Cibotus is a compound of the same purport, and signifies both the temple of the Ark and also a place for shipping. Strabo speaks of a city Cibotus in Egypt, which

[39] Diod. l. 4. p. 269.

he represents as a [40] dock, where were all conveniences for ships to be built and repaired. There was a city Boutus upon the Sebennytic mouth of the [41] Nile: but the temple of Boutus was high in upper Egypt, near the floating island [42] Chemmis. This island was probably a large Ark, or float: and the temple of Boutus was in it, from whence the opposite city had its name. It seems to have been a beautiful place, and of an uncommon construction. There were in it several altars erected to [43] Osiris, together with a stately temple, and groves of [44] palm-trees; and this upon a deep and spacious lake. From hence we may form a judgment of the purport of this sacred machine, which was undoubtedly a memorial of the first ship, and designed also for a repository, where the Arkite rites and history were preserved. It is remarkable that Danaus was supposed, from this island, to have come to [45] Greece, and to have

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[40] Ἐξῆς δ' Ευνοστε λιμην μετα το Επταστάδιον· και ὑπερ τουτε ορυκτος, ὃν και Κιβωτον καλεσιν, εχων και αυτος νεωρια. l. 17. p. 1145.

[41] Herod. l. 2. c. 155.

[42] Ibid. l. 2. c. 156.

[43] In quodam lacu Chemmis Insula, lucos, sylvasque et Apollinis grande sustinens templum, natat, et, quocunque venti agunt, impellitur. Pompon. Mela. l. 1. c. ix. p. 55.

[44] Herod. l. 2. c. 56. He speaks of it as not floating when he saw it.

[45] Ibid. l. 2. c. 91.

brought with him the Amphiprumnon, or sacred model of the Ark, which he lodged in the acropolis of Argos, called Larissa. The history which the Egyptians gave of the island Boutus was, that when Typhon raged, and would have killed Osiris, the latter was by Isis here [46] concealed, and thus escaped the fury of his enemy. Plutarch [47] mentions, that it was Orus, who was here secreted, and nursed by Latona. But Latona was Isis: and by Orus we are to understand [48] Osiris in his second state: so that the history is the same. Some vary this history still farther, and call the Deity at Boutus and Chemmis [49] Perseus, whom the Grecians made the son of Danaë. But Perseus was no other than Osiris, styled also Helius; and he was esteemed by the people of Chemmis as the [50] chief Deity of the place. As the confinement during the Deluge was esteemed an interval of

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[46] Herod. l. 2. c. 156.

[47] Ωρον εν Βυτῳ τρεφομενον. Isis et Osiris. p. 357. Ωρον, ὃν εν τοις ελεσι, τοις περι Βουτον ὑπο Λητους τραφηναι λεγουσιν. Ibid. p. 366.

[48] Orus was Apollo, or the Sun. They esteemed Osiris the same. Osirin Ægyptii Solem esse asserunt. Macrob. Sat. l. 1. c. 21. Ἡλιον Οσιριν. Diodor. l. 1. p. 10. The same is said of Perseus. Περσευς γαρ ὁ Ἡλιος. Schol. in Lycoph. v. 17. p. 4. Περσευς ὁ Ἡλιος εστιν. Ibid.

[49] Herod. l. 2. c. 91.

[50] Ibid.

death, the Ark from thence was represented as a bier, or coffin; and Boutus had the same signification. Hence places of sepulture among the Egyptians had the name of [51] Boutoi. But this was only in a secondary sense, being derived from some refinements in history. The term related originally to the Ark, and signified a floating machine. From thence the person preserved had the name of Boutus, Butus, and [52] Bœotus.

All the mysteries of the Gentile world seem to have been memorials of the Deluge; and of the events which immediately succeeded. They consisted for the most part of a melancholy process: and were celebrated by night with [53] torches in commemoration of the state of darkness, in which the Patriarch and his family had been involved. The first thing at these awful meetings was to

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[51] Βουτοι, τοποι παρ' Αιγυπτιοις, εις ους οι τελευτωντες τιθενται. Hesych. The repository of Osiris, styled σορος. Plut. Isis et Osiris. p. 362.

[52] Eustathius upon Dionysius supposes Arne to have been the mother of Bœotus. Βοιωτω μητηρ Αρνη. v. 426.

Epiphanius mentions Jadal-Baoth, in which a sacred person, named Nun, was born in the form of a serpent. See Lilius Gyraldus. Syntag. 1. p. 72. also Origen contra Celsum. l. 6. p. 294.

[53] Ὁμολογει—νυξ τελεια τοις λεγομενοις Οσιριδος διασπασμοις, και ταις αναβιωσεσι, και παλιγγενεσιαις. Plutarch Isis et Osiris. p. 364.

offer an oath of secrecy to all, who were to be initiated: after which they proceeded to the ceremonies. These began with a description of Chaos: by which was signified some memorial of the Deluge. Chaos was certainly the same as Βυθος, the great abyss. *Who,* says [54] Epiphanius, *is so ignorant, as not to know, that Chaos, and Buthos, the abyss, are of the same purport?* Of the rites abovementioned we have an account in the Orphic Argonautica.

[55] Μετα δ' ὁρκια Μυσαις,
Αρχαιᾳ μεν πρωτα χαος ἀμεγαρτον αναγκην,
Και Κρονον, ὁς ελοχευσεν απειρεσιοισιν ὑφ' ὁλκοις
Αιθερα, και διφυη περιωπεα κυδρον Ερωτα.

After the oath had been tendered to the Mustæ, we commemorated the sad necessity, by which the earth was reduced to its chaotic state. We then celebrated Cronus, through whom the world after a term of darkness enjoyed again αιθερα, *a pure serene sky: through whom also was produced Eros, that twofold, conspicuous, and beautiful Being.* The poet adds afterwards, that Eros had the name of

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[54] Χαος δε και Βυθος τινι αν σαφες ειη ὡς το ὁμωνυμον κεκτηται. vol. 1. p. 164.

[55] Orphic Argonaut. v. 11.

Phanes, because he was the [56] first remarkable object, that appeared to the eye of man, in consequence of this great event.

Noah is spoken of as a man of justice: and this part of his character is continually alluded to by the mythologists, whenever they treat of his history. The author of the poem above, among many sacred rites, to which he had been witness, mentions the orgies of justice, or the just person; and those of Arkite Athene, which were celebrated by night:

[57] Ὀργια Πραξιδικης και Αρειυης νυκτος Αθηνης.

Some would alter the term αρειυης, as being [58] unintelligible: but there is no reason for any amendment. By Αρειυη Αθηυη was meant Arkite Providence; in other words Divine wisdom, by which the world was preserved.

In these mysteries, after the people had for a long time bewailed the loss of a particular person, he was at last supposed to be restored to life. Upon this the priest used to address the assembly

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[56] — πρωτος γαρ εφαυθη. Ibid. v. 16.

[57] Orphic Argonaut. v. 31.

[58] Quid sit Αρειυη non capio. Eschenback. Αρειυη, Areine is from Aren the Ark: and I imagine, that the terms ὠλκος απτιρεσιες, mentioned by the poet in the plural, related to the same machine.

in those memorable terms, which I have before mentioned. [59] *Comfort yourselves, all ye, who have been partakers of the mysteries of the Deity thus preserved: for we shall now enjoy some respite from our labours.* To these were added the following remarkable words: [60] *I have escaped a sad calamity; and my lot is greatly mended.* At such times there seems to have been an invocation made by the people to the Dove, Ionah; which was probably introduced to their view: [61] Ιω Μακαιρα, Λαμπαδηφορος: *Hail to the Dove, the restorer of light!* The principal rites in Egypt were confessedly for a person lost, and consigned for a time to darkness; who was at last found. This person I have mentioned to have been described under the character of Osiris; [62] Οσιρις—ὃ κατ' ετος γινονται τελεται, ὡς απολλυμενε, και ευρισκομενε. Hence those exclamations at the feast of Isis; [63] Ευρηκαμεν· Συγχαιρομεν.

I have taken notice, that the Ark was represented under the figure of a ship, styled αμφιπρυμ-

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[59] Jul. Firmicus. p. 45.

[60] Demosthen. περι στεφ. p. 568.

[61] There was an inscription of this purport at Argos: which inscription was engraved in the temple of Io, the same as Ionah. Chron. Pasch. p. 41. Ιω γαρ ἡ Σεληνη. Eustath. in Dionys. v. 95.

[62] Theophilus ad Autol. l. 1. p. 343.

[63] Athenagor. Legatio. p. 299.

ναῖς, *whose extremities were alike.* It was a kind of crescent, such as is exhibited by the new moon; which in consequence of it was made a type of the Ark. Hence, in the mythology of the Ark, and the Iönah, there is continually some reference to the moon; the former from its figure being styled Μην, Meen. Hence likewise it is, that the moon by the Egyptians was esteemed the mother of all beings: μητερα Σεληνην τα κοσμα καλεσι. For the Moon and the Ark were synonymous terms. Analogous to the above we are informed by Plutarch, that the chief concern of the Egyptians was shewn at *the disappearing of Osiris* above-mentioned, κατ' αφανισμον Οσιριδος, which they styled the interment of the Deity. At this season they constructed by way of memorial a remarkable machine, called λαρναχα μηνοειδη, *an Ark in the shape of a crescent or new moon.* In this the image of Osiris was for a time concealed: [64] το δε ξυλον εν ταις λεγομεναις Οσιριδος ταφαις τεμνοντες κατασκευαζεσι ΛΑΡΝΑΚΑ ΜΗΝΟΕΙΔΗ.

After Osiris had been reputed for some time lost, it was a custom among the Egyptians to go soon after in quest of him: and the process as described in [65] Plutarch was very remarkable,

[64] Plutarch. Isis et Osiris. vol. 1, p. 368.

[65] Isis et Osiris. p. 366.

Upon the nineteenth of the month (that is, two days after the καθειρξις Οσιριδος) *the Egyptians go down at night to the sea: at which time the priests, and supporters* (the Paterææ) *carry the sacred vehicle. In this is a golden vessel in the form of a ship, or boat; into which they take and pour some of the river water. Upon this being performed, a shout of joy is raised; and Osiris is supposed to be found.* This, I imagine, was the season, when those particular words were used, ευρηκαμεν, συγχαιρομεν; which the Grecians in their mysteries copied. The author proceeds to inform us, that *upon this recovery of Osiris,* [66] *the priests brought a sample of the most fruitful kind of earth, and put it into the water which was in the sacred Scyphus. To this they added the richest gums and spices; and the whole was moulded up into the form of a vessel, similar to a Lunette.* What is alluded to in this ceremony, I think, wants little explanation.

It has been observed that the mysteries of the Egyptians were for the most part a melancholy process. The like customs prevailed in Syria, and Canaan. Jerome calls the symbolical Deity Dagon, [67] piscem mœroris. And Hesychius mentions, that the name of Bacchus was among the Phenicians a

[66] Αναπλαττουσι μηνοειδες αγαλματιον. Ibid.

[67] Selden de Diis Syris. Synt. 2. p. 203.

synonymous term for [68] mourning. Venus Architis, whose temple I have mentioned to have stood upon Mount Libanus, was represented in an attitude the most sad and gloomy. Macrobius is very particular in his description of her statue. [69] Simulacrum hujus Deæ (Veneris Architis) in monte Libano figitur, capite obnupto, specie tristi, faciem manu lævâ intra amictum sustinens. Lacrymæ visione conspicientium manare creduntur. This is not unlike the story of Niobe, who was reported after the loss of her children to have retired to Mount Sipylus; where her image in the rock was supposed to run down with tears. At Tegea in Arcadia there was a statue of the [70] Goddess Ilithya, the same as Isis; the same also as Juno Lucina of the Latins; which seems to have had a reference to the history above. She was styled Ειλειθυια επι γονασιν, Lucina Ingenicula, being represented in a supplicating posture upon her knees. She was the Goddess of the birth; and

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[68] Βακχον, κλαυθμον Φοινικες.

[69] Macrob. Sat. l. 1. c. 21.

[70] Pausan. l. 8. p. 698. Selden would alter Venus Architis to Atargatis; but without authority, or reason. The ark was by many people styled Arcas, and Arca: and cities were denominated from it. There was a city Arca in Mount Libanus; undoubtedly the same, from which Venus Architis had her name. See Josephus de Bello Jud. l. 7. c. 24. and Ant. Jud. l. 5. c. 1.

Hieroglyphica Sacra ex Gorlæo, Seguino et Kirchero desum

seemed an emblem of nature, pleading for her offspring, who were to be destroyed. The history, which the Tegeatæ gave, was unsatisfactory. The principal circumstances were, that Halius had promised his daughter to Nauplius; but had given private orders to the persons, who conducted her, that she should be drowned in the sea. They had other traditions, but very imperfect. Hard by was an altar of earth.

I cannot conclude without introducing again that memorable passage in Plutarch concerning Osiris going into his Ark. He says, that it was to avoid the fury of Typhon: and that it happened on the seventeenth day of the month [71] Athyr, when the sun was in Scorpio. Now it is to be observed, that there were two festivals, at opposite parts of the year, established by the Egyptians on account of Osiris being thus inclosed: one in the month Phamenoth, which they termed εμβασιν Οσιριδος εις την Σεληνην, *the entrance of Osiris into the moon:* the other, of which I am here speaking, was on the same account, but in autumn. This was the ceremony, ἡ λεγομενη καθειρξις εις την σορον Οσιριδος, *the inclosing and*

[71] Ταυτα δε πραχθηναι λεγουσιν ἑβδομῃ επι δεκα μηνος Αθυρ, εν ᾧ τον Σκορπιον ὁ ἡλιος διεξιεσιν. Plutarch. Isis et Osiris. p. 356.

fastening of Osiris in his tomb or ark, in memory of his having been in his life-time thus concealed: which ark they termed Σεληνη, and other nations [72] Minoa, the moon. Plutarch describes the season very precisely, when Osiris was supposed to have been thus confined. It was in the month Athyr, upon the seventeenth day of that month; when the Etesian winds were passed; when the overflowing of the Nile had ceased, and the country became dry [73] μηκυνομενης δε νυκτος αυξεται το σκοτος, at the time of year when *the nights grow long, and the days are upon the decline,* darkness now increasing. It was in short *upon the seventeenth day of the second* [74] *month after the autumnal equinox,* εν ῳ τον Σκορπιον ὁ Ἡλιος διεξειτιν: *when the sun passes through Scorpio:* This, if I mistake not, was the precise month, and day of the month, on which Noah entered the Ark, and

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[72] See before, the account of Μην Σεληνη.

[73] Ἡ δε του φωτος μαραινεται, και κρατειται δυναμις. Plut. Isis et Osiris. p. 366.

[74] Δια μηνος Αθυρ αφανισθηναι τον Οσιριν λεγουσι. Plut. Isis et Osiris. p. 366. Ἑβδομῃ επι δεκα του Οσιριδος γινεσθαι τελευτην Αιγυπτιοι μυθολογουσιν. Ibid. p. 367. The Egyptians varied in their rites, as we learn from several passages in Herodotus. They differed also in particular places about the commencement of the year. Hence we find the same history of Osiris commemorated both in autumn, and in spring.

the floods came. [75] *In the six hundredth year of Noah's life,* IN THE SECOND MONTH, THE SEVENTEENTH DAY OF THE MONTH, *the same day were all the fountains of the great deep broken up —In the self same day entered Noah—into the Ark.* Hence, I think, there can be no doubt, but in this history of Osiris we have a memorial of the Patriarch and Deluge. As this event happened, according to the Egyptian traditions, when the Sun was in Scorpio; that sign is continually commemorated in the Diluvian hieroglyphics.

DA, PARTICULA CHALDAICA.

IN treating of Danaus, and Danae, I surmised, that they were not the names of persons: but antient terms, which related to the sacred ship; and to the rites, which were introduced by the Ionim, and Dorians from Egypt. I mentioned, that they were each of them compounded of Da-Naue, and Da-Nauos, by which is meant *the ship* κατ' ἐξοχην. For the term *Da* is a Chaldaïc particle, equivalent to De, Die, and The, of the Saxon, Teutonic, and other languages. It occurs in the prophet [76] Daniel, and is taken notice

[75] Genesis. c. 7. v. 11.

[76] Daniel. c. 4. v. 27. and c. 7. v. 3. 8.

of by Baxter. ה, Da, Chaldaice, hæc, ista, hoc, illud. The priests in Egypt were styled Decani, as we learn from [76] Jamblichus. But Decani, Δεκανοι, seems to be merely a compound of De Cani, by which is meant *the Cahen, or Priests.* Da in Damater, which the Ionians rendered Demeter, Δημητηρ, was certainly of the same purport. The name related to the ark, and was a compound of Da Mater; the same as Mather, Methuer, Mithyr of Egypt, and other countries. The name Da Mater, or *the Mother*, was given to it, because it was esteemed the common parent, *the Mother*, of all mankind. As the Ark had manifestly a connexion with floods and waters, hence it was, that [77] Damater and Poseidon, the Deity of the sea, were often found in the same temple. As a personage she was the same as Μητηρ Θεων, *the mother of the Gods;* to whom Orpheus gives the sovereignty of the main: and from whom he deduces the origin of all mankind.

[78] Εκ σεο δ' αθανατων τε γενος, θνητων τ' ελοχευθη,
Σοι ποτἀμοι κρἀτεονται ἀει, και πασα θαλασσα.

All the fountains of the deep obeyed her.

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[76] Sect 9. p. 165. and 302. Δικαιοι και Λειτουγοι.

[77] Plutarch Sympos. p. 668.

[78] Orphic Hymn. 26. v. 7.

A colony of the Amonians settled in Thrace, and in these parts are to be found many plain traces of their original history. The river Danube was properly the river of Noah, expressed Da-nas, Da-Nauos, Da-Nauvas, Da-Naubus. Herodotus calls it plainly the river of Noah without the prefix, but appropriates the name only to one branch; giving the name of Ister to the chief stream, [79] Αθρυς, και Νοης, και Αραναις, ρεοντων εις τον Ιστρον. It is mentioned by Valerius Flaccus.

[80] Quas Tanaïs, flavusque Lycus, Hypanisque, Noasque.

This some would alter to Novasque: but the true reading is ascertained from other passages where it occurs: and particularly by this author, who mentions it in another place.

[81] Hyberni qui terga Noæ, gelidumque securi
Haurit, et in totâ non audit Amazona ripâ.

Most writers compound it with the particle Da, and express it Da-Nau, Da-Nauvis, Da-Naubis.

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[79] Herod. l. 4. c. 49.
[80] Valer. Flaccus. l. 4. v. 719.
[81] Ibid. l. 6. v. 100.

By those who live upon its banks, it is now called Danau. Stephanus Byzantinus speaks of it both by the name of [82] Danoubis and Danousis. Not far from the Danube is the Borysthenes, called also the Nieper: which latter name it had in the time of Herodotus. [83] Αραρος τε και Ναπαρος. This river, like that abovementioned, was expressed with the particle Da prefixed. This being a secret to later writers, they have joined them inseparably together, and call the river Nieper, or Naper, the Danaper. Hence one of the authors of the Periplus mentions [84] τον Βορυσθενην ποταμον ναυσιπορον, και τον Δαναπριν λεγομενον. He in another place makes mention Βορυσθενες ποταμε, και Δαναπρεως, *of the river Borysthenes and Danaper*. In the same part of the world is another river named the Niester. This too they have expressed Danester, and [85] Danaster. Cedrenus, enumerating the rivers upon the western side of the Euxine, mentions both these streams, the Niester and the Nieper, but with the particle prefixed, as if it were part

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[82] Δανουβις, η Δανουσις, Ιερος ὁ ποταμος. The etymology given by this author is worth remarking for its singularity. Ὁ Δανουσις ἑρμηνευεται, ὡσπερ τε ἀμαρτειν ἐχων την αἰτιαν.

[83] Herod. l. 4. c. 48.

[84] Auctor Peripli Maris Euxini. p. 8. et 16. apud Geog. Vet. vol. 1.

[85] Jornandes de rebus Geticis. p. 85.

of the name. [86] Μεχρι Δανεβιως, και τε Κεφη ποταμε, τε Δαναστρεως τε, και Δανατρεως. κ. τ. λ. This prefix was introduced among the nations in these parts by people from Egypt and Syria. It was originally a Chaldaic article: but may have been in use among people of another family.

I have mentioned, that the name Dione was properly Ad, or Ada, Iöne. Hence came the term Ideone; which Ideone was an object of idolatry, as early as the days of Moses. But there was a similar personage named Deïone, whom the poets supposed to have been beloved by Apollo. This was a compound of De Iöne, *the Dove:* and Venus Dionæa may sometimes have been formed in the same manner. This article seems, in some instances, to have been pronounced like *the* in our language. Semele, the mother of Dionusus, was called Thyone; by which was certainly meant *The Iöne*, or Dove. The poets from hence styled Dionusus Thyoneus. This is analogous to the former, and signifies *the Ioneus, The God of the Ionah*, or Dove. He was also called Υας, Hyas, as Zeus was styled Ομβριος, Ombrius; both which terms signify the Deity of [87] rain. The priestess of the God had hence the name of Hyas, and also

[86] Cedrenus. v. 7. p. 464.

[87] Plutarch tries to refine upon this history, but idly. Τον Διονυσον Υην, ὡς κυριον της ὑγρας φυσεως. Isis et Osiris. p. 364.

Thyas. Thyas signifies *The Hyas:* Thyades, *The Hyades.* Why Dionusus had this title, and why at his mysteries and orgies they echoed the terms [88] Hyas Atis; or as the Grecians expressed it Υης Αττης, *the Lord of showers,* need not I think be explained. The constellation of the Hyades in the heavens was a watry sign, and supposed to have been a memorial of some personages, who are represented as the nurses of Dionusus. They were the daughters of Oceanus and [89] Melitta, and resided once at Nusa. It is said of them, that they had a renewal of life: In juvenes mutatæ sunt. Their history is described by [90] Hyginus: and it is also mentioned by Ovid.

[91] Ora micant Tauri septem radiantia flammis,
Navita quas Hyadas Graius ab imbre vocat.
Pars Bacchum nutrisse putant: pars credidit esse
Tethyos has neptes, Oceanique senis.

The antients often represented the same Deity

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[88] Demosthenes. περι στεφ. p. 516. Strabo. l. 10. p. 723.

[89] Hyginus. fab. 182.

[90] Ibidem.

Ὁ δε Φερεκυδης την Σεμελην Ὑην λεγει, και τας Διονυσου τροφους Ὑαδας. Etymolog. Mag.

[91] Fastor. l. 5. v. 165.

both as masculine and feminine. They had both Cacus and Caca, Lunus and Luna; also Ianus and Iäna. Diana is a compound of De Iäna, and signifies the Goddess Iäna. That her name was a feminine from Ianus, we may learn from Macrobius, who quotes Nigidius for his authority. [92] Pronunciavit Nigidius Apollinem Ianum esse, Dianamque Ianam. From this Iäna with the prefix was formed Diana, which, I imagine, was the same as Dione.

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[92] Sat. l. 1. c. 10. p. 158.

OF

JUNO, IRIS, EROS, THAMUZ.

IT has been mentioned that Juno was the same as Iöna: and she was particularly styled Juno Argiva. The Grecians called her Hera; which was not originally a proper name, but a title, the same as Ada of the Babylonians, and signified *the*[1] *Lady*, or *Queen*. She was also esteemed the same as Luna, and Selene, from her connexion with the Ark; and at Samos she was described as standing in a Lunette, with the lunar emblem upon her head.[2] In consequence of which we find her in some antient inscriptions distinguished by the title of Luna Regina.

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[1] Heer, Herus, Heren, Haren, in many languages betokened something noble. Hence Ἥρα, ἀλκη. Ἥφαιστος, βασιλευς. Hesych.

[2] See the plate with a coin from Spanheim.

[3] Veronæ in Domo Trivellorum.
JUN. LUN.
REG. SACR.

She was called [4] Inachis and Inachia by the poets; and represented as the Queen of heaven, the same as Astaroth, and Astarte of Sidon and Syria. It is said of Juno, that she was sometimes worshipped under the [5] symbol of an egg: so that her history had the same reference, as that of Oinas, or Venus. She presided equally over the seas; which she was supposed to raise and trouble, as she listed.

[6] His ego nigrantem commixtâ grandine nimbum
Desuper infundam, et tonitru cœlum omne ciebo.

She also produced calms, and salutary breezes: as we are informed by another Poet:

[7] Ἥρα παμβασίλεια, Διος συλλεκτρα μακαιρα,

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[3] Gruter. Inscript. vol. 1. p. 25.
[4] Ovid. Metamorph. l. 9. v. 686.
[5] Cæl. Rhodigin. l. 18. c. 38.
[6] Virgil. Æneid. l. 4. v. 120.
[7] Orphic Hymn. in Junon. 15.

Juno Samia Selenitis

cum peplo sacro.

Ψυχροτροφος αυρας θνητοις παρεχουσα προσηνεις·
Ομβρων μεν διερων, ανεμων τροφε, παντογενεθλε.

Isis and Io had the same department. [8] Io ab Ægyptiis Isidis nomine culta, et tempestatibus et navigantibus præfecta est. Isis, Io and Ino were the same as Juno; and Venus also was the same Deity under a different title. Hence in Laconia there was an antient statue of the Goddess styled Venus Junonia: [9] ξοανον δε αρχαιον καλεσιν Αφροδιτης Ηρας. Juno was also called Cupris, and Cupra; and under that title was worshipped by the [10] Hetrurians.

As Juno was the same as Iönah, we need not wonder at the Iris being her concomitant. This was no other than the Rainbow, which God made a sign in the heavens; a token of his covenant with man. This circumstance is apparently alluded to by Homer, in a reference to that phænomenon; where he speaks of it as an appointed sign. The passage is very remarkable. The poet is speaking of some emblazonry upon the cuirass of Agamemnon, which he compares to the colours in the celestial bow.

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[8] Natalis Comes. l. 8. p. 468.

[9] Pausanias. l. 3. p. 240.

[10] Την Ηραν τουτοι Κυπραν καλουσι. Strabo. l. 5. p. 369.

[11] Ιριτσιν εοικοτες, ἁτε Κρονιων
Εν νεφει τηριξε, ΤΕΡΑΣ ΜΕΡΟΠΩΝ ανθρωπων.
Like to the bow, which Jove amid the clouds
Placed as a token to desponding man.

In another place he speaks of this phænomenon in the same manner.

[12] Ηὔτε πορφυρεην Ιριν θνητοισι τανυσση
Ζευς εξ ουρανοθεν τερας εμμεναι.
Just as when Jove mid the high heavens displays
His bow mysterious, for a lasting sign.

In a hymn to Selene, ascribed to Homer, there is again mention made of the Iris being placed in the heavens as a token:

[13] Τεκμωρ δε βροτοις και σημα τετυκται.

It was exhibited to mortals for an intimation, and sign. As the peacock in the full expansion of his plumes displays all the beautiful colours of the

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[11] Iliad. Λ. v. 27.
[12] Iliad. P. v. 547.
[13] V. 13.

Iris; it was probably for that reason made the bird of Juno instead of the Dove, which was appropriated to Venus. The same history was variously depicted in different places; and, consequently, as variously interpreted.

This beautiful phænomenon in the heavens was by the Egyptians styled Thamuz, and seems to have signified *the wonder*. The Grecians expressed it Thaumas: and from hence were derived the terms θαυμαζω, θαυμασιος, θαυμασος. This Thaumas they did not immediately appropriate to the bow; but supposed them to be two personages, and Thaumas the parent. The Rainbow and Dove were certainly depicted together in hieroglyphics. Hence, when Juno is entering the heavenly abodes, Ovid makes Iris her concomitant, whom he styles [14] Thaumantias, or the [15] daughter of wonder.

Læta redit Juno; quam cœlum intrare parantem
Roratis lustravit aquis *Thaumantias Iris.*

[14] Ovid. Metamorph. l. 4. v. 478.

[15] In like manner Hesiod describes her.

Θαυμαντος θυγατης, ποδας ωκεια Ιρις. Theogon. v. 780.

Imbriferâ potitur Thaumantide Juno. Statius. Sylv. l. 3. c. 3 v. 81.

Both Thaumas and Thamas were the same as Themis, who by Lycophron is represented as the daughter of the Sun. v. 129. Schol.

What the Grecians called Iris seems to have been expressed Eiras by the Egyptians: and was a favourite name with that people. The two female attendants upon Cleopatra, who supported her in her last moments, were named [16] Eiras, and Charmion; which I should interpret the Rainbow, and Dove. The Greeks out of Eiras formed Eros, a God of Love; whom they annexed to Venus, and made her son. And finding that the bow was his symbol, instead of the Iris, they gave him a material bow, with the addition of a quiver and arrows. Being furnished with these implements of mischief, he was supposed to be the bane of the world.

[17] Σχετλι' Ερως, μεγα πημα, μεγα συγος ανθρωποισι.

This was different from his original character. He is styled by Plato Μεγας Θεος, a mighty God: and it is said [18] Ερωτα μεγιστων αγαθων ημιν αιτιον ειναι: *That Eros was the cause of the greatest blessings to mankind.* The bows of Apollo, and of Diana,

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[16] Ειρας ἡ Κλεοπατρας τροφεντρια, και Χαρμιων. Plutarch. in Antonio. p. 954. Columba, Οινας, a Syris dicta est Charmion, vel Charmiona. Bochart. Hierozoïc. Pars. 2da. l. 1. c. 1.

[17] Apollon. l. 4. v. 446.

[18] Plato. vol. 3. Sympos. p. 178.

were, I believe, formed from the same [19] original.

Moses informs us, that the bow in the cloud was instituted as a token of a covenant, which God was pleased to make with man. [20] *And God said, this is the token of the* COVENANT, *which I make between me and you, and every creature that is with you, for perpetual generations. I do set my bow in the cloud,—and I will remember my* COVENANT, *which is between me, and you, and every living creature of all flesh: and the waters shall no more become a flood to destroy all flesh.* To this covenant Hesiod alludes, and calls it the great oath. He says, that this oath was Iris, or the bow in the heavens; to which the Deity appealed when any of the inferior divinities were guilty of an untruth. On such an occasion Iris, the great oath of the Gods, was appointed to fetch water from the extremities of the ocean; with which those were tried who had falsified their word.

[21] Πυρα δε, ΘΑΥΜΑΝΤΟΣ θυγατηρ, ποδας ωκεα Ιρις
Αγγελιης πωλειται επ' ευρεα νωτα θαλασσης,

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[19] The original word was Coset, which the Grecians translated τοξος. The Seventy uniformly use τοξος for the bow in the heavens.

[20] Genesis. c. 9. v. 12. 15.

[21] Hesiod. Theog. v. 780.

Ὁπποτ' ἐρις κἀι νεικος εν Αθανατοισιν ὀρητἀι.
Και ῥ' ὁςις ψευδηται ολυμπια δωματ' ἐχοντων,
Ζευς δε τε Ἰριν ἐπεμψε θεων μεγαν ὁρκον ἐνεικἀι
Τηλοθεν εν χρυσειῃ προχοῳ πολυωνυμον ὑδωρ.
Ἐξ ἱερε ποταμοιο ῥεει δια νυκτα μελαινην
Ὠκεανοιο κερἀς.

I am induced to think that Iris and Eros were originally the same term; and related to the Divine Love exhibited in the display of the bow, which it pleased God to make a test of his covenant with man. But a difference arose in time: and the former was appropriated to the phænomenon in the heavens; and of the latter was formed a boyish Deity: by which means it was made to vary from its original purport. The attendant upon Cleopatra was named Iras: and the servant who was employed by Marcus Antonius to do him the last office, when he wanted to be dispatched, was [22] Eros. Hence I am led to imagine that they were the same name; only represented, after the mode of the country, masculine or feminine, according as they were applied. There was a particular kind of chaplet, familiar among the Greeks; and composed, εκ παντων ανθεων, of every kind of flower. It was called Eros: undoubtedly

[22] Plutarch in Antonio.

from having all the variety of colours, which are conspicuous in the Iris. When there are two terms or titles, which have a reference to the same object; the Greeks generally form some degree of relation between them. Thus, in the present instance, Plutarch takes notice that the Poets are very wild in their notions of the God of Love: but there is one circumstance in which he thinks they are right, however they may have been led to the discovery: and this was in making Eros the son of Iris by Zephyrus the western wind. And he accordingly quotes from some antient anonymous author a line or two to that purpose. [23] Ολιγα δε ειρηται μετα απιδης αυτοις (ποιηταις) ειτε κατα νεμεσιν και λογισμον, ειτε συν Θεῳ της αληθειας ἁψαμενοις· ὡν ἐν εστι και το περι της γενεσεως (του Ερωτος)· Δεινοταγον Θεων γεινατο ευπεδιλος Ιρις, χρυσοκομᾳ Ζεφυρῳ μιχθεισα. From these data I think we may infer that Eros and Iris were the same. After the descent from the Ark, the first wonderful occurrence was the bow in the clouds, and the covenant, of which it was made an emblem. To this purpose there seems to be a verse of Parmenides, quoted from the author above:

[24] Πρωτιστον μεν Ερωτα Θεων μητιζετο παντων,

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[23] Plutarch. Amatorius. vol. 2. p. 765.

[24] Ibid.

At this season another æra[25] began: the earth was supposed to be renewed; and time to return to a second infancy. They therefore formed an emblem of a child with the rainbow, to denote this renovation in the world; and called him Eros, or Divine Love. But however like a child he might be expressed, the more early mythologists esteemed him the most antient of the Gods. And[26] Lucian with great humour makes Jupiter very much puzzled to account for the appearance of this infant Deity. *Why, thou urchin,* says the father of the Gods, *how came you with that little childish face, when I know you to be as old as Iapetus?* Hence he is called in the Orphic Argonautics

[27] Πρεσβύτατον τε, καὶ αὐτοτελὲς, πολυμητιν Ερωτα.

The Greek and Roman Poets reduced the character of this Deity to that of a wanton, mischievous pigmy: but he was otherwise esteemed of old. He is in the quotation above styled δεινοτατον Θεων: and by Phædrus in Plato,[28] μεγας

[25] Ἀπλανεις κλωθουσι πολυτροπα νηματα Μοιραι. Nonnus. l. 41. p. 1070. v. 23. Eros by Hesiod is the first, who is made to appear after the chaotic state of nature. Theog. v. 120.

[26] Lucian. vol. 1. p. 121.

[27] Orph. Argonaut. v. 422.

[28] Platon. Sympos. vol. 3. p. 178.

Θεος ὁ Ερως, και ΘΑΥΜΑΣΤΟΣ—εν πρεσβυτατοις των Θεων. Plato here in the term θαυμαστος has an eye to the antient Amonian name Thaumaz, and Thamuz. Plutarch in his account of Eros has the same allusion: [29] Μακαριον, ὡς αληθως, εκεινο, και θαυμαστον και καλον. At the beautiful appearance of the bow in the heavens, it pleased God to make his promises to man; and to take off the curse from the earth: and to ordain, that there should be some respite from labour. The very name of Noah was [30] rest. This Hesiod seems to allude to, when he describes Eros first appearing:

[31] Ηδ' Ερος, ὸς καλλιστος εν αθανατοισι θεοισι,
Λυσιμελης,

Love also was produced, the most beautiful of the Gods: Love, the soother, and softener, who unbends the wearied limbs. By some he is made the

[29] Amatorius. p. 765.

[30] Hesychius.

[31] Hesiod. Theogon. v. 120. He calls the Deity Ερος, not Ερως. Ὁ Διονυσος ΛΥΣΕΩΣ εστιν αιτιος, διο και ΛΥΣΕΥΣ ὁ Οιος· και Ορφευς φησιν,

Λυσεις εκ τε ποινων χαλεπων, και απειρονος οιστρου.

Olympiodor. Comment. in Phædonem.

Σπερμα πολυμνηστον, πολυωνυμε, Λυσιε Δαιμον. Orph. Hymn. 49. v. 2.

son of Cronus, who produced him, and at the same time all the winds which blow.

[32] Αυταρ Ερωτα Κρονος, και πνευματα παντ' ετεκνωσε.

The anonymous Poet in Plutarch made him the son of Zephyrus: others, the son of Venus, or the Dove. Which variety of notions arose from the different manner of expressing, and also of interpreting, the antient hieroglyphics. Hesiod makes him posterior to the earth; on the other hand, Aristophanes carries his birth as far back as Chaos. But it must be considered that the confusion, which prevailed at the Deluge, is often represented as the chaotic state of nature. For the earth was hid, and the heavens obscured; and all the elements in disorder. *At this season*, according to [33] Aristophanes, *sable-winged night produced an egg; from whence sprouted up like a blossom Eros, the lovely and desirable, with his glossy golden wings.* The egg is called ωον ὑπηνεμιον; which is

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[32] Orph. Fragment. 22. According to Phædrus in Plato, Eros, Love, had neither father nor mother. Sympos. p. 178.

[33] Χαος ην, και νυξ, Ερεβος τε μελαν πρωτον, και Ταρταρος ευρυς·
Γη δ', ουδ' αηρ, ουδ' ουρανος ην, Ερεβυς δ' επ' απειροισι κολποις.
Τικτει πρωτιστον ὑπηνεμιον Νυξ ἠ μελανοπτερος ωον,
Εξ ὁ περιτελλομεναις ὡραις εθλαστεν Ερως ὁ ποθεινος,
Στιλβων νωτον πτερυγοιν χρυσειαιν. Aristophan. in Avibus. v. 692.

interpreted Ovum absque concubitu: but it likewise signifies [34] ὑετιος, rainy. This was certainly the egg of Typhon; an emblem of the Ark, when the rain descended: and it may, I think, be proved from a like piece of mythology in Orpheus concerning Protogonus, the first man upon earth; who was certainly designed to represent the great Patriarch; and is set off with the like hieroglyphical ornaments, as are to be found above.

[35] Πρωτογονον καλεω, διφυη, μογην αμφιπλαγκτην,
Ωογενη, χρυσειαισιν αγαλλομενον πτερυγεσσιν.

I invoke Protogonus, the first of men: him, who was of a twofold state, or nature: who wandered at large under the wide heavens; inclosed in an ovicular machine, (whence he was termed Ωογενης, *Ovo genitus*) *who was also,* hieroglyphically, *depicted with golden wings.*

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[34] Τυφωνειμιον ανεμον, ὑετον. Hesychius. The egg is also styled Ωον Ζαφυριον. *And God made a wind to pass over the earth, and the waters assuaged.* Genes. c. 8. v. 1. Damascius styles the egg το κυημενον, και το κυον ωον. MS. quoted by Bentley in his celebrated Epistle to Mills. p. 3.

[35] Orphic. Hymn. 5. In all these symbols the term Διφυης continually occurs: Πρωτογονος διφυης, Διονυσος διφυης, Κεκροψ διφυης, Ερως διφυης, Ωανης διφυης in Berosus. All these relate to one person, and the same history.

Γενεσιν Μακαρων, θνητων τ' ανθρωπων.

The same was the father of the Macares (styled Heroes, Αθανατοι, Ηλιαδαι, the Demigods, and Dæmons) *the parent also of all mankind.*

Θεσμων ὁς ἐχεπευκεσσαν ἀπημαυρωσεν ὁμιχλην.

Who dispelled the mist and darkness, with which every thing had been obscured. The golden wings, which are given to these personages, were undoubtedly taken from the tints of the Iris: and these descriptions are borrowed from antient hieroglyphical pictures; where the same emblem was differently appropriated; yet still related to the same historical event. Protogonus is styled διφυης; and Eros has the same epithet:

[36] Ερασμιον, ἡδυν Ερωτα,
Ευπαλαμον, διφυη.

All symbolical representations were, I should think, in their very nature ambiguous; and could never be uniformly and precisely defined. Eros, who was the first wonderful phænomenon, seems some-

[36] Orphic. Hymn. 57.

times to be spoken of as Phanes, who was also called Dionusus.

[37] Εξανεφηνε θεοις ωραν καλλιτον ιδεσθαι,
Ον δη νυν καλεεσι Φανητα τε και Διονυσον,
Ευβουλεα τ' ανακτα, και ΑΝΤΑΥΓΗΝ αριδηλον.
Πρωτος δ' ες φαος ηλθε, Διωνυσος δ' επεκληθη.

He also has golden wings, according to Hermias from Plato:

[38] Χρυσειαις πτερυγεσσι φορευμενος.

And he is in the Orphic Argonautics expressly said to be the same as Eros: but contrary to the notion of Aristophanes, he is here made the parent of night:

[39] διφυη, περιωπεα, κυδρον Ερωτα,
Νυκτος αειγνητης πατερα κλυτον, ὁν ῥα Φανητα
Ὁπλοτεροι καλεεσι βροτοι.

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[37] Orphic. Fragment. apud Macrob. Saturnal. l. 1. c. 18.

[38] Hermiæ Comment. MS. in Platonis Phædrum. Orpheus. Edit. Gesner. p. 405.

[39] Orphic Argonaut. v. 15. Plato speaks of Phanes as the same as Eros from Orpheus: και μοι δοκει και ὁ Πλατων ευρων παρ' Ορφει τον αυτον τουτον (Φανητα), και Ερωτα, και Δαιμονα μεγαν αποκαλεμενον. κ. τ. λ. Proclus in Platon. Alcibiad. See Bentley's Letter to Mills. p. 3.

He is likewise called Phaethon, and Πρωτογονος:

[40] Πρωτογονος Φαεθων περιμηκεος Ηερος υἱος.

And however these little histories may have been confounded, and differently applied; yet it will appear plainly upon comparing, that they have all the same tendency: and that they relate to the bow in the cloud, and to the circumstances of the Deluge. This cloud the mythologists represented as a cloak, or covering, out of which Phanes displayed himself: [41] χιτωνα, η την ΝΕΦΕΛΗΝ, ὁτι· εκ τετων εκθρωσκει ὁ Φανης. To him the sons of men looked up, as to an unexpected and much longed for token:

[42] ΘΑΥΜΑΖΟΝ καθορωντες εν αιθερι φεγγος αειπτον,
Τοιον αποστιλβει χροος αθανατοιο Φανητος.

If we consider these articles, as they are here circumstanced; we shall find that they cannot

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[40] Orpheus apud Lactant. de Fals. Relig. l. 1. c. 5.

[41] Damascius Περι πρωτων αρχων, MS. p. 156. See Bentley's Epistle to Mills. *And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.* Gen. c. 9. v. 14.

[42] Hermias in Platonis Phædrum, MS. quoted by Gesner in Orph. p. 406. and by Bentley in his Epistle to Mills.

relate to the Chaos, though they are sometimes blended with it. They were taken from emblems, under which the Deluge was represented, as well as the phænomena subsequent to that event. But they are difficult to be precisely appropriated; as not only the phænomenon itself, but the Deity, by whom it was instituted, and the person, to whose view it was principally exhibited, are often referred to under the same symbol. Thus the author of the Orphic poetry speaks of Phanes as Eros, also as Πρωτογονος, Διφυης, and [43] Διονυσος διματωρ. He mentions likewise in the same description

Ευβυλην τ' Ανακτα, και ΑΝΤΑΥΓΗΝ [44] αριδηλον,

which signifies *the merciful Lord or King, and the resplendent opposed light;* that is, the reflected colours of the Iris, which arise from their opposition to the Sun. Great obscurity has been brought upon this part of antient mythology, from the names of these symbols not being precisely a-

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[43] Dionusus under the name of Τριετηρικος styled Eros.

Κυρε Διματωρ,

Ουρεσιφοιτα Ερως. Orph. Hymn. 51. His second mother was the Ark, styled Δαματης and Μητηρ Θεων.

[44] Macrobii Saturnal. l. 1. c. 18.

dapted, nor uniformly preserved: for they varied in different parts: and suffered great alterations from time. The name also of each hieroglyphic was given to the chief personage; as the author of this poetry acknowledges:

[45] Αλλαχθεις δ' ονομ' εσχε προσωνυμιας προς εκαστον.
Παντοδαπας κατα καιρον αμειβομενοιο χρονοιο.

Hence among other titles he was styled Maneros, which signified Lunus Cupido. Under this character the Egyptians reverenced a person who seems to have been the same as Thamas or Thamuz: and his rites were attended with the like lamentations and dirges. They [46] esteemed him a disciple of the Muses, a great husbandman, and the inventor of the plough.

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[45] Macrob. Saturnal. l. 1. c. 18. ex Orpheo de Phanete.

[46] See Plutarch Isis et Osiris: and Julius Pollux. Μανερως γεωργιας ευρετης, και Μουσων μαθητης. l. 4. c. 7.

BARIS OR BARIT,

THE BARITH, ברת, OF THE SS:

BEROE OF NONNUS, L. xli.

ACCORDING to the Grecian manner of expression, the sacred ship of Egypt was styled Baris, which was another name for the Ark or Thebah. I have taken notice, that from the inflexions, which the word is made to undergo in the Greek language, we may be assured that it was originally rendered Barit. For the nominatives have in numberless instances suffered a change in termination: and we must necessarily apply to the oblique cases, in order to investigate the radix. The terms βαριδος, βαριδι, βαριδα, &c. can only be deduced from Βαριδ, which the people of the east pronounced Barit, Barith, and Berith. It was the name of the Ark, but signified properly a *covenant*. It was also a name, by which

Mount Ararat was sometimes distinguished; as well as the temple of the Ark, upon that [1] eminence: and it related to the *covenant* made by God to man.

We read in very early times of a Deity, Baal [2] Berith in Canaan; who was worshipped by the men of Shechem, and of no small repute. This, I should think, was no other than the Arkite God; with whose idolatry the Israelites in general were infected, soon after they were settled in the land. The place is styled Beth Baal Berith, *the* [3] *temple of the God Berith*: where there appear to have been large offerings made, from the riches deposited within. Near Sidon was an an-

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[1] Τῆς Βαριδος νιως. Strabo. l. 11. p. 803.

[2] *And it came to pass as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal Berith their God.* Judges. c. 8. v. 33.

[3] *And* (the men of Shechem) *gave* (Abimelech) *threescore and ten pieces of silver out of Beth Baal Berith.* Judges. c. 9. v. 4.

And when all the men of the tower of Shechem heard that, (how the lower city was taken) *they entered into an hold of the house* (Beth) *of the God Berith—and all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.* Judges. c. 9. v. 46.—49.

The tower of Berith. It was the same as Beeroth near Hai, mentioned Joshua. c. 9. v. 17. a city of the Gibeonites.

tient city, Berith or Barith, of the like purport; and sacred to the same Deity. It was by the Greeks called Berytus; and sometimes by the poets Beroë; being, as was supposed, so denominated from a nymph of the ocean, who was the nurse of Semele. Others make her a mistress of Dionysus. I have taken notice of Venus Architis in Mount Libanus; and the many memorials of the Deluge in those parts; and of the worship in consequence of them at Ascalon, Gaza, Sidon, Hierapolis, &c. The same rites undoubtedly prevailed in this place; which was styled Barith, from being the city of the Ark. Nonnus supposes the antient and true name of this city to have been Beroë; and that it was changed to Berytus by the Romans. But this is a great mistake: for the antient name was Barit or Berit: and it was called Berytus by the Greeks, before the Romans were acquainted with that part of the world. Under the character however of Beroë, which is by him supposed to be the same as Barit, he manifestly alludes to the Ark and Deluge, and to the covenant afterwards made with man. He speaks of Beroë as coeval with the world: for all history, and time itself, according to the [4] Grecians commenced from the æra of the Ark.

[4] They styled it the æra of Inachus. Παντα τας Ἑλληνων θαυμαζομενα πραξις απο των Ιναχου χρονων. Euseb. Chron. p. 24. l. 55.

[5] Πρωτοφανὴς Βερόη πέλε συγχρονος ἡλικι Κοσμῳ,
Νυμφης οψιγονοιο φερωνυμος, ἣν μεταναςαι
Ἴτιες Αυσονιων ὑπατηΐα φεγγεα Ῥωμης
Βηρυτον καλεεσι.

He speaks of her as a nymph, who had the whole ocean for her possession; the seat of justice, from whence all laws were derived:

[6] Ποντον ἐχεις ἐμον ἔθνον ατερμονα, μειζονα γαιης.
——νιφοεντος Ολυμπυ
Ἥρη σκηπτρον ἐχει, Βερόη κρατος ἐσχε θαλασσης.
[7] Βερόη δε χαριζεται ἡνια θεσμων.

He afterwards speaks of this personage in terms which are only applicable to the Ark, and cannot possibly be referred to any other subject.

[8] Ῥιζα βιη, Βερόη, πτολιων τροφος, ευχος ἀνακτων,
Πρωτοφανης, αἰωνος ὁμοσπορε, συνθρονε κοσμῳ,

Oanes appeared ἐν τῳ πρωτῳ ἐνιαυτῳ. Alexand. Polyhist. apud Euseb. Chron. p. 6. for time commenced from his appearance.

Τὴς Ἑλληνικὴς ἱστορίας ἀρχὴν ΑΠΟ ΝΑΧΟΥ ΑΡΓΕΙΟΥ: the meaning of which is *from Noah the Arkite.* Ocell. Lucanus. l. 1. c. 3.

[5] Nonni Dionys. l. 41. p. 1074. v. 3.

[6] Ibid. l. 42. p. 1106.

[7] Ibid. l. 41. p. 1074. v. 30.

[8] Ibid. p. 1060. v. 13.

Ἐδρανον Ἑρμειαο, δικης πεδον, ἀσυ θεμισων——
Ορχομενος χαριτων, Λιβανηϊδος ἀσρον ἀρηρης,
Τηθυος ισοετηρος, ὁμοδρομος Ωκεανοιο,
Ὁς Βερονην εφυτευσεν ἐῳ πολυπιδακι παςῳ,
Τηθυος ιχμαλεοισιν ὁμιλησας ὑμεναιοις,
Ἡνπερ Αμυμωνην επεφημισεν, ευτε ἑ μητηρ
Ὑδρηλης φιλοτητος ὑποδρυχιῃ τεκεν ευνῃ.

I have before observed, that one symbol, under which the antient mythologists represented the Ark, was an egg, called Ovum Typhonis. Over this sometimes a Dove was supposed to have brooded, and to have produced a new creation. It was also represented by a figure of the new [9] moon, and hence called Meen, Menes, Manes, Μην Αρχαιος and Αρκαιος. In the temple of the Dioscouri in Laconia there was suspended a large hieroglyphical [10] Egg. This egg was sometimes attributed to Leda, and sometimes to Nemesis the Deity of justice. [11] Ραμνες, δημος Αττικης, ενθα

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[9] See the plate, with the representation of Deus Lunus Ovatus Carrhenorum.

[10] Pausanias. l. 3. p. 247.

[11] Schol. in Callimach. Hymn. ad Dianam. v. 232. Ram Nous is ὁ μεγας Noos or Neas, from whom the district was named. The rest of the fable is easily decyphered. Το Τυνδαρειον (ωον) ἁ ποιηται λεγουσιν υρανοπετες αναφυναι. Plut. Sympos. l. 2. q. 3. p. 637.

τῇ Νεμεσει ὁ Ζευς συνεκαθευδησεν, ἐντις ἐτεκεν Ωὸν. This egg the poets supposed to have been hatched by Leda; whence the Διοσκουροι, Dioscouri, were produced. At other times a serpent was described round it; either as an emblem of that Providence, by which mankind was preserved; or else to signify a renewal of life from a state of death; which circumstance was denoted by a serpent: for that animal, by annually casting its [12] skin, was supposed to renew its life, and to become positis novus exuviis, vegete and fresh after a state of inactivity. By the bursting of this egg was denoted the opening of the Ark; and the disclosing to light whatever was within contained. Nonnus has something similar to this. The ark, fraught with the whole of animal life, and tossed about

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Πρωτογονον καλεω διφυη, μιγαν, αιθεροπλαγτον,
Ωογενη—

—γενεσιν Μακαρων, θνητων τ' ανδρωτων. Orphic. Hymn. 5. The Baris was represented by an egg: and the ωοειδη δημιουργηματα, those egg-like buildings in the Grecian Hippodromes, were called Barides by Vitruvius.

[12] Κοσμον βυλομενοι (οι Αιγυπτιοι) γραψαι, Οφιν ζωγραφουσι· και δι' ὑπερβολην δε ὑπαντων το γηρας ὀφεις αποδυονται. Horapollo. l. c. 2. p. 4. The chief Arkite personage was, from the Ark, denominated Αρκευς, Arcas, Argas, Argus: and he was, for the reasons given, described as a serpent. Hence we read of Αργας, Οφις, in Hesychius, which is remarkable.

by an unruly flood, is described under the character of Beroë in labour: to whose delivery Hermes the chief Deity administered.

[13] Ἐις Βηρόης ὠδῖνα μογησόκορος πλυθεν Ἑρμης.

At the same time the whole earth is said to have been washed with the salutary waters of the ocean; which was an introduction to equity and justice.

Τῇ δε λοχευομενῃ πρωτοκτιτος εισετι θεσμων
Ὠκεανος ποτε χειμα λεχωιον ἐξυε Κοσμῳ,
Αιναῳ τελαμωνι χεων μιτρευμενον ὑδωρ.

He next mentions the approach of an antient and respectable person, called Æon. He was a prophet; and had now, like the serpent, renewed his youth, and been washed in the waters of justice. On this account he took off the veil of equity, the bandage, and covering, under which Beroë had been before her delivery confined.

[14] Χερσι δε γηραλεησιν ες αρτιτοκα χροα κηρυς
Σπαργανα, πεπλα δικης, ανεκυφισε σωτροφος Αιων,

[13] Nonnus. l. 41. p. 1060. v. 31.
[14] Ibid. p. 1062. v. 15.

Μαντις ἐπισσομενων, ὁτι γηραος αχθος αμειβων,
Ὡς ὀφις ἀδρανεων φολιδων σπειρημα τιναξας,
ΕΜΠΑΛΙΝ ΗΒΗΣΕΙΕ, λελαμενος οιδματι θεσμων.

Her labour now being past,
Æon came near, the sage of antient days;
Æon, a prophet fam'd; who gently reach'd
His aged hand to Beroë, and withdrew
The veil of justice, which obscur'd her brow:
Then loosen'd all her bands. Æon had seen
Age after age in long succession roll:
But like a serpent, which has cast his skin,
Rose to new life in youthful vigour strong.
Such the reward, which Themis gave the man,
Wash'd in her healing waters.

This is a very remarkable allusion, in which the Patriarch is plainly figured under the type of time growing young again: and where every circumstance is significant. To this renovation of the world the Orphic verses allude, when it is said of Rhea,

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Deucalion, the first of men, was styled Protogonus; and he had also from the symbol of the serpent the name of Opus, Serpens. The city Opus in Locris was certainly named in memory of him: and it was on that account farther denominated in the feminine, Πρωτογονιας αστυ. Pindar. Olymp. od. 9. p. 87. and 89. The people also were said to have been descendants of Deucalion. See Scholia ibid.

[15] Ἠδὲ παλιν Γαιαν τε, και Ουρανον ἐυρυν επικτιν.

Upon Beroë, whom Nonnus styles both Paphie, and Κυθερεια, being delivered, there was an immediate joy through the creation. Every animal testified its gladness. The lion ramped: the pard sported: the neighing of the horse was heard: none of them betrayed any ferity; but gamboled, and played with the greatest innocence, and affection.

[16] Και Παφιης ὠδινα τελεσσιγονοιο μαθοντες
Θηρες εβακχευοντο· Λεων δε τις ἀδρον αθυρων
Χειλεϊ μειλιχιῳ ῥαχιην ησπαζετο Ταυρε,
Ακροτεροις σωματεσσι φιλον μυκηθμον ιαλλων·
Και τροχαλαις Καρυδεπον επιῤῥησσων πεδον ὁπλαις,
Ἱππος ανεκροταλιζε, γενεθλιον ηχον αρασσων.
Και ποδος ὑψιποροιο θορων επιβητορι παλμῳ
Παρδαλις αιολονωτος επεσκιρτησε λαγωῳ
Ωρυγης δ' ολολυγμα χεων φιλοπαιγμονι λαιμῳ,
Ἀδρυπτοις γενυεσσι λυκος προσπτυξατο ποιμνην.
Και τις ενι ξυλοχοισι λιπων κεμαδοσσοον αγρην
Αλλον εχων γλυκυν οισρον ἀμιλλητηρι χορειῃ

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[15] Orphic Fragment. p. 403.
[16] Nonnus. l. 41. p. 1062.

Ορχησηρ εριδαινε κυων ενταρμονι καπρῳ.
Και ποδας ορθωσασα, περιπλιχθεισα δε δειρῃ,
Αρκτος αδηλητῳ δαμαλην ηγκασσατο δεσμῳ.
Πυκνα δε κυρτωσασα φιλεψιον αστυγα κορσης
Ποστις αμοιβεσθαι δομας λιχμωσα λεαινας,
Ημιτελες μυκημα κων επεφρικε γενειων.
Και φιλον ελαφαντι δρακων εψαυεν πλοκαμων,
Και δομες ωρθιζαντο· γαλαταιῳ δε προσωπῳ
Ηθαδα πεπτε γελωτα φιλομμειδης Αφροδιτη,
Τερπομενη αραιαις λιχνιαις παιγνια θηρων.

The Ark was certainly looked upon as the womb of nature; and the descent from it as the birth of the world. Noah and all of the animal creation with him, had been for a long time inclosed in a state of obscurity. On this account the Genius of the Ark, under the character of Rhea and Cybele, is by Lucretius styled [17] Magna Deûm mater, materque *Ferarum*. The opening the door of their prison house, and their enlargement was esteemed a second issuing to life. Hence, when the antients formed a genius or dæmon from every circumstance in mythology, they supposed the genius of the Ark to preside over the birth, under the name of Lucina, Diana, Juno, and of a God-

[17] L. 2. v. 598.

dess particularly styled ΠΡΟΘΥΡΑΙΑ, or the Goddess of the door.

[18] Κλυθι μοι, ω πολυσεμνε θεα, πολυωνυμε Δαιμον,
Ωκυλοχεια παρεδρα θοαις θηκτων Προθυραια,
Κλειδουχ', ευαντητε, φιλοτροφε παυρι προσηνης,
Ειλειθυια λυσσα πονης δεινοις εν αναγκαις.
Μεσην γαρ σε καλεσι λεχοι, ψυχης αναπαυμα·
Εν γαρ σοι τοκετων λυσιπημονες εισιν αωαι,
Αρτεμις Ειλειθυια, και η σεμνη Προθυραια.

The delivery of Beroë was manifestly the opening of the Ark: and nothing can represent more happily, than the description does above, the rout of animals first bursting from their place of confinement, and shewing every sign of gladness upon their enlargement. Their gamboling and joy is undoubtedly a just representation; and their forbearance and gentleness founded in truth. For there must have been an interval, e'er they returned to their natural ferity: some space for the divine influence still to restrain them; by which they had been hitherto withheld: otherwise, if they had been rendered immediately savage, whole species of animals would have been destroyed. Though Nonnus is a rambling writer, and unacquainted

[18] Orphic Hymn. 1.

with method, or scheme; yet he is sometimes happy in his representations: and this description is undoubtedly good. He mentions that there was a twofold Beroë; one, πρωτοφανης Βεροη—κοσμῳ συγχρονος, *coeval with the world*: this gave name to the other, a nymph in aftertimes, Νυμφης οψιγονοιο φερωνυμος. He speaks of them sometimes as two places: the one the work of Cronus, ἣν Κρονος αυτος ειδειμε; *formed before the clouds were gathered in the heavens; before the thunder rumbled; or the sound of rain was heard: before the first cities upon earth were founded:*

[19] Ουδε συνερχομενων νεφεων μυκητορι ῥομβῳ
Βρονταιη βαρυδουπος εβομβεεν ομβριος ηχω.
Αλλα πολις Βεροη προτερη πελεν, ἣν ἁμα γαιῃ
Πρωτοφανης ενοησεν ὁμηλικα συμφυτος αιων.
ΟΤΠΟΤΕ ΤΑΡΣΟΣ ΕΗΝ ΤΕΡΨΙΜΒΡΟΤΟΣ,
ΟΤΠΟΤΕ ΘΗΒΗ,
Ουποτε τις πολις ηεν Αχαιιας, ἁδε και αυτη
Αρκαδιη προσελληνος.

In this [20] description we may, I think, plainly see

[19] Nonni Dionys. l. 41. p. 1056.

[20] The history of the Ark, and of the city denominated from it, are by this poet continually confounded: yet the original history is plain.

the history of the prototype; which was not a city, but the original [21] Beroë or Berith, from whence the other Beroë, styled also Berytus, was named. The whole of the forty-first book in Nonnus is taken up with this subject; wherein, under the representation of Bacchus coming into the country about Libanus, and planting the vine, and introducing agriculture, he gives a true history of the sons of Chus, who really came into these parts, and performed these things. They brought with them the traditions, of which I have been speaking. They founded the temple of Venus Architis; and built the city, which Nonnus styles Beroë, and Berytus, in memory of [22] Berith, the Ark, and the covenant. But the poet sometimes misapplies the history, and gives to the city what belonged more truly to the original, whence it was named. The Ark we know was the ultimate, from whence all things were to be deduced. All religion, law, and justice, were from thence derived: particularly the seven Noachic precepts, which were supposed for some

[21] Berith, from whence have been formed Beroë and Berytus, signifies a covenant; and relates to the great covenant, which the Deity was pleased to make with man; of which the bow in the cloud was a memorial.

[22] Και Βηρος μεταιτιον ονυμου αγυ χαραξαι. Nonnus. l. 41. p. 1068.

ages to have obtained universally. To this memorable history Nonnus more than once alludes: but attributes the whole to the city Berytus; from whence he makes justice to be dispensed over the face of the earth.

[21] δικαζει
Βηρυτιη θειοτερα γαληνιοωσι Τεθμιν
Τιπτεν ὁμως, και πασιν, ακαμπτοι τειχει θεσμων
Ἀρεια φυγγωσσα μιη πτολις ἀρτια κοσμει.

This could not be true of Berytus, as a city: for it never had that extensive influence. It was not of more power, or eminence, than Byblus; and far inferior to Sidon, and to other cities in its neighbourhood. I cannot help thinking that Nonnus has confounded two cities, and two emblems, in these descriptions. He through the whole speaks of Beroë and Berytus, as the same: and thinks, that the names are of the same purport. But I do not believe, that Berytus and Beroë were the same. I take the latter to have been the city in Syria called Berœa, at no great distance from the former. Both places were denominated from circumstances relating to the Ark; and indeed from the same object under

[21] Nonnus. l. 41. p. 1076.

different types. Berytus was named from Berith *the covenant*; from whence Baal Berith had this title. But Beroë was so called from the Ark being esteemed a bier, or tomb, Σαρις και σορος Οσιριδος. Most of the shrines in Egypt were looked upon in the same light. In another place Nonnus seems to attribute these things more truly to the original Berith, which he represents as a nymph: and says, that at her delivery the four winds wafted law and justice through all the habitable parts of the earth.

ἐκ δὲ κεραίης
Τεσσαρες ὠκεα πάντα διαπρεύοντες ἀηται,
Ἐκ Βερόης ἵνα γαῖαν ὅλην πλησωσι θεμιστων.

He had above styled Berytus, βιοτοιο τιθηνη, *the nurse or parent of life*: and of life, γαληνιοιο *attended with a calm*; when peace and comfort took place. And he mentioned that from the same quarter proceeded universal law, and equity. These things could not relate to the city Berytus; but to the prototype the Ark, styled Berith, they are perfectly applicable: for from thence these happy circumstances did proceed. He seems before, when he described the labour of Beroë, to

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* L. 41. p. 1062.

have alluded to the earth being in a state of impurity, whose foulness nothing less than the ocean could purge away.

[25] Τῃ δε λοχευομενῃ—
Ωκεανος πορε χευμα λιχωιον ΙΞΤΙ ΚΟΣΜΟΥ.

There is in the same poet another remarkable allusion to the Mosaic accounts of the Deluge. At the time of this calamity the earth was in a manner reduced to its chaotic state; all the elements being in confusion. The Ark providentially weathered the storm; and got rid of the gloom, with which it had been a long time oppressed. At last the Dove was sent out, which returned to the window of the Ark, and was through that opening taken in. All this we find mentioned in the history of Beroë.

[26] Πρωτη κυανεης απεσεισατο χωνον ὁμιχλης,
ΚΑΙ ΧΑΕΟΣ ΖΟΦΟΕΣΣΑΝ ΑΠΕΣΤΥΦΕΛΙΞΕ ΚΑΛΥΠΤΡΗΝ.

[27] Πρωτη Κυπριν εδεκτο φιλοξεινῳ πυλεωνι
Ἐξ ἀλος.

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[25] L. 41. p. 1062.

[26] Ibid. p. 1056. 1058.

[27] By Κυπρις is meant Venus, Οινας, the same as the Dove.

Lost in the gloom of night sad Beroë lay:
But soon shook off her dark Chaotic veil,
And rose again to light. She first unbarr'd
Her friendly window to the auspicious Dove
Returning from the sea.

Nonnus was a native of Panopolis in Egypt; and the Dionusiaca of this poet are a rhapsody compiled from hieroglyphical descriptions: also from translations of antient hymns of that country. The substance of these he has taken and dressed up in the Grecian taste; but without any system or method. Some of the original Egyptian expressions are to be observed in the course of his representations. The purport of these he did not precisely know; yet he has faithfully retained them; and they sometimes contain matter of [28] moment.

There are some other verses of this poet, of which I must here make mention, as they contain an address to Venus Cuthereia, who rose from the sea: and have many allusions to the Noachic Dove, to the new birth of the world, and the renovation of time and seasons.

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[28] Such are καλυπτρην χαιος, πεπλα δικης, ειρητυ τροπις, ηριφ θεσμων, ξξυι κοσμω, ριζα βιω, λελυμενος οιδμασι θεσμων.

[29] Ριζα βιε Κυθερειαε, φυτοσπορε, μαια γενεθλης,
ΕΛΠΙΣ ΌΛΟΥ ΚΟΣΜΟΙΟ, τεης ὑπο νευματι Ϛελης,
Απλανεες ΚΛΩΘΟΥΣΙ ΠΟΛΥΤΡΟΠΑ ΝΗΜΑΤΑ ΜΟΙΡΑΙ·
Ειρομενη θεσπιζε, και ὡς Ϛιοτοιο τιθηνη,
Ὡε τροφος Ἀθανατων, ὡς συγχρονος ἡλικι κοσμῳ,
Ειπε, τινι πταλεων κτλ.

We find, that the thread of life had been interrupted; but from the appearance of Venus, the Dove, it was renewed by the Fates, and carried on as before. They are the words of Harmonia to Venus, wherein among other things she is inquiring in what place equity resided; and whether Beroë was not the seat of justice.

Root of all life, great vegetative Pow'r,
The world's late consolation, by thy hand
All things were brought to light; and at thy word
The Fates renew'd their long neglected toil.
Oh! tell me, for thou know'st: thy fostering care
Saved the great founders of the human race
Amid the wreck of nature: Power supreme,

[29] L. 41. p. 1070.

Say, in what favourite spot, what happy clime,
Has Justice fix'd her seat? To thee I sue,
To thee, coeval with the mundane frame.

The antients were in general materialists, and thought the world eternal. But the mundane system, or at least the history of the world, they supposed to commence from the Deluge. This, as I have before observed, was their ultimate: and the first idolatry next to Zabaism seems to have been founded upon traditions of this event. It consisted in the worship of the Archite Deity under the symbol of a Dove, called Cupris, Ionah, Oinas, Venus. Of this Epicharmus very truly takes notice in speaking of the worship in the first ages.

[39] Ουδε τις ην κειναισιν Αρης θεος, ουδε κυδοιμος,
Ουδε Ζευς βασιλευς, ουδε Κρονος, ουδε Ποσειδων,
Αλλα Κυπρις βασιλεια, κτλ.

People knew not yet
The God of armies, nor the din of war.
Jove, and his sire, and he who rules the main,
Did not exist: no Deity was own'd,
Save Cupris, Queen of Heaven.

[39] Athenæus. l. 12. p. 510.

The persons however, who were styled Baalim, had a great regard paid to their memory, which at last degenerated into a most idolatrous veneration.

VARIOUS TYPES.

SEIRA, CUPSELIS, MELITTA, RHOIA, RIMMON, SIDE, MACON: also of SCUPHOS, HIPPOS, and the sacred Contest.

AS all the great occurrences of old were represented by hieroglyphics; and as these were at times variously exhibited; we may in consequence of it perceive many different emblems, which manifestly relate to the same history. The Ark in particular was described under various symbols: and there is a fragment of the Orphic poetry, quoted by Natalis Comes, where it is spoken of as an hive, and called Seira, or *the hive of Venus.*

[1] Υμνεομεν Σειρην πολυωνυμον Αφρογενειης,
Και πηγην μεγαλην Βασιληϊον, ης απο παντες
Αθανατοι, πτεροεντες, ανεβλαςη σαν Ερωτες.

[1] L. 6. p. 313.

Let us celebrate the hive of Venus, who rose from the sea: that hive of many names: the mighty fountain, from whence all kings are descended; from whence all the winged and immortal Loves were again produced. Some interpret Σειρα, Seira, *a chain;* because it so occurs in the common acceptation: and many of the antients allude to this history under a mysterious notion of a chain. It certainly has this signification: but the context in these verses shews that it cannot be understood so here. We learn from Hesychius, that Seira among other interpretations signified Melitta, *a bee; also an hive, or house of Melitta*: Σειρα, Μελιττα, η μελιττης οικος. Such is the sense of it in this passage: and the Ark was thus represented in the antient mythology, as being the receptacle, from whence issued that swarm, by which the world was peopled. It was therefore truly styled πηγη, *the fountain,* ης απο παντες ανεβλαστησαν Ερωτες; *from whence the Loves,* by which is meant the Iönim, *were again produced;* all the supposed sons of Eros and Iönah, who had been in a state of death. The Seira is the same in purport as Baris, Theba, Cibotus, Aren, Larnax, Bœotus; and hence styled Σειρα πολυωνυμος, or *Seira with many names.*

It may seem strange that the Greeks should be so ignorant in respect to their own mythology: yet it is manifest, that they were greatly mistaken.

Of this we have a notable instance in the term, about which we are treating. Both [2] Theopompus and Hellanicus thought that by Seira was meant a chain: and as the antient name, Ακμων, Acmon occurred often in their history, they interpreted this an anvil. In consequence of which they described Iönah, or Juno, as bound with fetters, and suspended between heaven and earth, with an anvil at her feet. This notion is as old as [3] Homer. Yet, however authorised by antiquity, it is founded on a mistake: and we may be assured, that by Seira was meant a hive: and Acmon was a title given to the Cyclopian Deity, the same as Nilus, Ouranus, and Osiris; of whom I have spoken [4] before.

From what has preceded we may perceive, that Seira was no other than Damater, the supposed mother of mankind; who was also styled Melitta, and Melissa; and was looked upon as the Venus of the east. It was properly a sacred receptacle: whence it is by Hesychius above styled Μελιττης οικος, *the temple or house of Melitta.* This Deity was the same as Mylitta of the Babylonians and

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[2] Fulgentii Mytholog. l. 1. c. 2. p. 630.

[3] Iliad. O. v. 20. Iliad. Θ. v. 25.

[4] Vol. 2. p. 251. Acmon, like Almon, related properly to the God Lunus. Ac-Mon signified *illustris Deus Lunus*: and from hence came the connexion between Acmon and Seira.

Arabians, who is mentioned by [5] Herodotus as enjoying among those nations joint honours with Dionusus. The priests of the Seira were called Melittæ, and Melissæ, from this Deity, whom they worshipped: and the votaries in general had that appellation. Many colonies went abroad under this appellation; and may be plainly traced in different parts of the world: but the Grecians have sadly confounded the histories, where they are mentioned, by interpreting Melissæ *bees*. [6] Philostratus mentions, that, when the Athenians sent their first colony to Ionia, the muses led the way in the form of bees. And Herodotus says, that all the northern side of the Danube was occupied by [7] bees. When the shepherd Comatas was inclosed in an Ark, [8] bees were supposed to have fed him. Jove also upon mount Ida was said to have been nourished by [9] bees. When the temple at Delphi was a second time erected, it was built by bees; who composed it of wax, and feathers, brought by Apollo from the [10] Hyperboreans. Such are the

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[5] L. 1. c. 131. c. 199.

[6] Μυσαι ἠγηντο τῳ ναυτικῳ ἐν εἰδει μελισσων. Icon. l. 2. p. 793.

[7] Θρηικες λεγουσι, Μελισσαι κατεχουσι τα περαν τῳ Ιστρῳ. l. 5. c. 10.

[8] Theocrit. Idyll. 7. v. 81.

[9] Callimach. Hymn. in Jov. v. 50.

[10] Pausan. l. 10. p. 810. Δευτερον ὑπο μελισσων τον νεων.

Grecian accounts: but the Melissæ, thus interpreted, were certainly priests and priestesses of the Ark, styled Seira, Theba, Selene, and Damater. When Pindar mentions [11] Μελισσας Δελφιδος κελαδου, *the voice of the Delphic Melissa;* the Scholiast tells us, that the Melissæ were the priestesses of Damater; and that, according to some writers, all the female attendants of that Goddess were so called. And he farther adds, *that these were the persons, who first cultivated the fruits of the earth; and taught mankind agriculture; by which they weaned them from their foul and unnatural* [12] *repasts.* Conformably to this we learn also from [13] Porphyry, that the antients called the attendants upon Damater Melissæ: and farther Σεληνην τε—Μελισσαν καλουν: *they likewise called Selene Melissa.* From hence, I think, we may be certain, that by Melissa was meant the Deity of the Ark; which was represented under the symbol of Seira, the

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[11] Pyth. Ode 4. p. 239. Μελισσας κυριως τας της Δημητρος Ιερειας κτλ. The Scholiast upon Theocritus in like manner says, τας ἱεραιρας (or, as some read, ἱερειας) αυτης (Περσεφονης) και Δημητρος Μελισσους λεγεσθαι. Idyll. 15. v. 94.

[12] Ἀλληλοφαγιαν. Ibid.

Ην χρονος, ηνικα φωτες απ' αλληλων βιον ειχον Σαρκοδακη, κρεισσων δε του ἡττονα φωτα δαϊζε. Ex Sexto Empirico Orphica. Vide fragmenta Orphei apud Gesner. p. 378.

[13] De Antro Nymphar. p. 261. c. 1. Και τας Δημητρος ἱερειας—Μελισσας οι παλαιοι εκαλουν. Σεληνην τε—Μελισσαν εκαλουν.

hive; by Hesychius rendered Μελιττης οικος. And we may be farther assured, that all these fables about bees related to colonies of the Melisseans; who settled in different parts, and performed all that is mentioned. At the same time I make no doubt, but that the bee was an hieroglyphic, by which Melitta was described: and it is to be found as a sacred, and provincial, emblem upon coins, which were struck at places where she was worshipped. But the Greeks did not properly distinguish between the original and the substitute: and from thence these mistakes arose. The Melissæ were certainly female attendants in the Arkite temples, who used to sing the sacred hymns. Hence Damater, and Persephone had the title of Μελιττωδης from these songs made to their honour. Homer, speaking of a mysterious grotto, sacred to the nymphs in Ithaca, by which was meant an antient Arkite Petra, among other circumstances mentions,

[15]—ενθα δ' επειτα τεθαιῤωσσουσι Μελισσαι.

These words the commentators apply literally to bees. But the whole is a mystery, which probably

[15] Odyss. N. v. 106. It stood in the harbour sacred to the God Phorcun.

Homer did not understand. Thebotha, Θηβωθα, from whence the strange word τεθαιβωσσεσι is formed, signifies *the Ark;* as we may learn from [16] Clemens Alexandrinus: and the terms τεθαιβωσσεσι Μιλισσαι relate to a temple, where the Melissæ of Damater sang hymns in memory of the Ark Theba, called also Thebotha.

The Ark was likewise styled Cupselis, Κυψελις, a word of the same purport as Seira. At Corinth was a family named Cupselidæ, who were originally priests of the Ark; and who first introduced the symbolical rites of it into that city. Cupselus, the father of Periander, was of this order: upon which account Pausanias supposes, that these rites commenced with [17] him. He accordingly attributes to him many interesting circumstances of antient history, to which he had no title. But Pausanias lived many centuries after the father of Periander; and might easily misapply this history, which was so much prior in time. The person alluded to was supposed to have been exposed in an ark upon the waters, and miraculously [18] pre-

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[16] Την Κιβωτον—Θηβωθα καλουμενην. Clemens. Strom. l. 5. p. 667. It seems to have been an antient Chaldaïc term.

[17] Της μεν δη σωτηριας ενεκα του Κυψελου το απ' αυτου γενος οι ονομαζομενοι Κυψελιδαι την λαρνακα ες Ολυμπιαν ανεθεσαν. Pausan. l. 5. p. 419.

[18] See Chrysostom. Orat. 11, p. 163.

served. This Ark was called Cupselis, Κυψελις, and Κυψελη; which Hesychius terms a bee-hive, πλεκτον αγγειον Μελισσων: Κυψελιδες, Μελισσοφατναι. In memory of the person preserved it was usual to carry machines of this sort, and dedicate them in different temples. Pausanias mentions one, which had been made a present to the Deity at Olympia by the people of [19] Corinth. It had an inscription in antient characters, which were written both from the right, and from the left, after the manner called Βουστροφηδον. This was not fashioned like a hive, though styled Cupselis; but was in the shape of an Ark, or box. [20] Τας δε λαρναχας οι τοτε εκαλεν Κορινθιοι Κυψελας, *The Corinthians in those times called an Ark, or chest, Cupselis:* which also signified an hive. This machine was made of cedar; and dedicated on account of the great deliverance which Cupselus had experienced from the waters. The Corinthians seem to have preserved many memorials of this event. Palæmon and the Dolphin, and the story of Arion, have both the same reference. Palæmon was the same as Dionusus, the same also as [21] Hercules: of which Hercules the poets mention a tradition that

[19] Pausan. l. 5. p. 420.

[20] Ibid.

[21] Παλαιμων, Ἡρακλης. Hesych.

he was upon a time preserved in the body of a [22] Cetus. All these emblematical representations related to the same great event. As the Melittæ, and Melissæ, were priestesses of Melitta; the Cupselides of the Cupselis; so I imagine that the Seirenes were priestesses of the Seira, called Seiren; and that all these terms related to the ark. The Seirenes, Σειρηνες, were celebrated for their songs; because they were of the same order as the Melissæ, who were greatly famed for their harmony. We have seen above, that when the Melissæ conducted a colony to Ionia, they were esteemed the same as the [23] Muses.

I have mentioned, that the Ark was looked upon as the mother of mankind, and styled Da Mater: and it was upon this account figured under the semblance of a pomegranate. This fruit was named Rhoia, Ῥοια: and as it abounds with seed, it was thought no improper emblem of the Ark, which contained the rudiments of the future world. From hence the Deity of the Ark

[22] Lycophron. v. 33. and Scholia.

[23] The Seirens had certainly some relation to the Ark and Dove. Hence at Coronea they were represented upon the same statue with Juno. Pausanias says, that the Goddess held them in her hand. L. 9. p. 778. He styles it αγαλμα αρχαιον.—φερει δ' επι τη χειρι Σειρηνας.

was named Rhoia, which signified a pomegranate, and was the Rhea of the Greeks. The antient Persians used to have a pomegranate carved upon the top of their walkingsticks and [24] sceptres: undoubtedly on account of its being a sacred emblem. What is alluded to under the character of the Goddess Rhoia, or Rhea, is very plain from her imputed attributes.

[25] Ῥεῖη, τοι ΝΟΕΡΩΝ ΜΑΚΑΡΩΝ πηγη τε, ῥοη τε·
Παντων γαρ πρωτη δυναμει κολποισιν αφραστοις
Δεξαμενη γενεαν επι παν προχεει τροχιεσαν.
[26] Πεττα Ῥεα, θυγατηρ πολυμορφε Πρωτογενοιο,
Μητηρ μην τε Θεων, ηδε θνητων ανθρωπων,
Ελθε, μακαιρα Θεα, σωτηριος.

The Pomegranate was not only called Rhoia, and Rhea, but also Rimmon. [27] Rimmon linguâ sanctâ malum punicum significat, et Venerem denotari putat N. Serrarius. It was reverenced under this name in Syria: and was held sacred in Egypt. Achilles Tatius mentions an antient temple at Pelusium, in which was a statue of the

[24] Herodotus. l. 1. c. 195.
[25] Orphic Frag. 34. p. 395.
[26] Orphic Hymn. 13. p. 204.
[27] Selden de Diis Syris. Synt. 2. p. 254.

Deity, styled Zeus Casius, holding this [28] mysterious fruit in his hand. We may from hence infer, that he was upon Mount Casius worshipped in the same attitude: and the God Rimmon, mentioned by the [29] sacred writers, was probably represented in the like manner. Peter Texeira, in his travels through Mesopotamia, mentions his coming to two round mounts not far from Ana, upon the Euphrates. They were called by the natives Ruman hen; which, he says, signified the two [30] pomegranates. It was probably their antient name, the same as Rimmon; and had been given of old upon account of the worship there observed. He saw two others of the same figure at no great distance.

Another name for the Pomegranate was [31] Side: of which name there was a city in Pamphylia.

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[28] Προβεβληται δε την χειρα, και εχει Ροιαν εν αυτη. Της δε Ροιας ὁ λογος μυστικος. Achilles Tatius. l. 3. p. 167.

[29] 2 Kings. c. 5. v. 18. There were many places in Syria and Canaan, which seem to have been denominated from this hieroglyphic. Mention is made in Joshua of the city Rimmon in the tribe of Simeon; we also read of En-Rimmon, Gath-Rimmon, and the mourning of Hadad-Rimmon in the valley of Megiddo. See Josh. c. 19. v. 7. Nehemiah. c. 11. v. 29. Josh. c. 19. v. 45. Zachariah. c. 12. v. 11.

[30] Texeira's Travels. c. ix.

[31] Σιδαι, ῥοιαι, Hesych.

This place was undoubtedly so denominated from the rites of the Ark, and the worship of the Dove, Dione; whose mysteries were accompanied with the rites of fire. The city was situated upon a branch of that vast ridge called Taurus: and its history is taken notice of by the Poet Festus Avienus.

[32] Surgunt ibi culmina Tauri
Pamphyliæ in fines; hoc idem Cragus habetur
Nomine sub gentis: prope celsam surgit in arcem
Prisca Side: fomes calidis adoletur in aris
Sæpe Dionææ Veneri.

The Bœotians retained this antient name, and called a pomegranate Side, as we learn from Agatharchides. [33] Σιδας δε — τας Ροιας καλεσι Βοιωτοι, They had also an [34] aquatic, which from its resemblance they called by the same name. There was likewise a city in Bœotia named Side; probably founded, and denominated by the antient Cadmians, from their worship. It was said to have been built by Side, the Daughter of Danaus; which history may be in great measure true: for by a daughter of Danaus is meant a priestess

[32] V. 1012.
[33] Athenæus. l. 14. p. 650.
[34] Σιδη φυτον ομοιον Ροιᾳ. Ibid.

of Da Naus, the Ark, the same as Da Mater. There is a history mentioned by Arnobius of a king's daughter in Phrygia, named Nana; who lived near the mountain, where Deucalion was supposed after the Deluge to have landed. She is said to have found a pomegranate, which she put into her bosom, and by its influence became with child. Her father shut her up with an intent to destroy her: but during her confinement she produced Atis, or Attis; the person who first instituted the sacred rites of Rhea, and Cubele, and who was looked upon as the same as Apollo. Pausanias has a story somewhat similar, but with many additional circumstances: from all which we may perceive that it was an antient [35] tradition, and related to an history of consequence; but taken from some allegorical description, when the terms were imperfectly [36] understood. In many countries, where the people were unacquainted

[35] Arnobius. l. 5. p. 158. Pausan. l. 7. p. 566.

[36] Nana seems to be a mistake for Naua: though the Patriarch does appear to be sometimes alluded to under the name of Nun, which is not much unlike Nana. Epiphanius mentions some heretics, who worshipped Idal-Baoth. This was either a place or a machine, where the holy man Nun was supposed to have been born under the semblance of a serpent. See Lilius Gyrald. Syntag. 1. p. 72. See also Origen contra Celsum. l. 6. p. 294, 926.

with the Rhoia, they made use of the [37] Poppy for the same emblem: and it is accordingly found with ears of wheat, and other symbols, upon coins and marbles, where Juno, Venus, Mithras, and other Deities are commemorated. To whom it originally related may be known from its name. The Poppy was by the antient Dorians styled Μακων, Macon. Now Ma, and Mas, among the Amonians signified water, and with some latitude the sea. Ma-Con denoted the Deity worshipped under the name of Poseidon; and signified Marinus Deus, sive Rex aquarum. The fruit was denominated from the God, to whom it was sacred. It is observable that Festus Avienus in the passage above styles the city in Pamphylia prisca Side. This is a translation of the Greek word αρχαια: which term in this place, as well as in many others, did not, I imagine, relate to the antiquity of the city: for it was probably not so antient as Tarsus, or Sidon, or as many cities in the east. But by Archaia Side was meant the Arkite city. Arca, Arcas, Argus, all signified the Ark: and Archaia betokened any thing, that had a relation to it. But as the Ark and Deluge were of the highest antiquity in the mythology of Greece; and every thing was deduced from that period; Archaia

[37] See Gruter. Inscript. p. 33. n. 10. Deo Invicto Mithræ.

from hence came to signify any thing very antient; and Archa, Αρχα, the beginning. As Damater was the same as Rhoia, we find, that the pomegranate was the only fruit, which did not appear at her altar in [38] Arcadia. This, I imagine, was owing to its being the express emblem of the Deity; and too mysterious to be presented, as an [39] offering.

Cubela was another name of this Deity, who is mentioned as the mother of the Gods. She had on her head a tower or city; to shew that all nations were derived from her. Cubeba was the same Deity; or rather, they were both places, where those Deities were worshipped: for places were continually substituted for Deities, as I have shewn. Κυβελα is Cu-Bela, the temple of Bela, the feminine of Belus, a title of the chief Chaldaïc God: and Cu-Baba is the temple of Baba, the mother of the infant world, the same as Rhoia and Damater. As the persons in the Ark were supposed to return by a renewal of life to a second state of childhood: this machine was on that

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[38] Δενδρων ἀπαντων πλην Ῥοιας. Pausan. l. 8. p. 676.

[39] See Philostratus. Vita Apollon. l. 4. c. 9. Ἡ Ῥοια δε μονη φυτον τη Ἡρᾳ φυεται. *The Roia is a plant particularly reared in honour of Juno.* The mysterious purport of this emblem Pausanias knew; but thought it too sacred to be disclosed. Τα μεν ουν ες την Ῥοιαν (απορρητιερος γαρ εστιν ὁ λογος) αφεισθω μοι. l. 2. p. 148.

account styled Cubaba, or the house of infants; for that was the purport of Baba: and, in consequence of it, [40] βαβαζειν το μη διηρθρωμενα λεγειν, *babazein among the Greeks signified to speak inarticulately like children.* In Syria, where the Arkite worship was particularly maintained, this reputed mother of mankind was worshipped under the name of Baba or Babia. [41] Βαβια δε οι Συροι, και μαλιστα οι εν Δαμασκῳ, τα νεογνα καλεσι παιδια, ηδη και μειρακια, απο της παρ' αυτοις νομιζομενης, [42] Βαβιας θεας. *The people of Syria, and especially those of Damascus, call children in their infancy Babia; and they also call them by the same name, when they are still older. They are so denominated from Babia, who in that part of the world is esteemed a Goddess.* Here it was, that they reverenced the Rhoia and Rimmon; which were emblems of the same personage, the Rhea, Cybele, and [43] Cybebe of the Ionians. All the coins of the Asiatic cities, where these traditions prevailed, have on their reverse little emblematical representations, which allude to their antient rites and religion. Hence, in the coins of Syria, we find this Goddess with a tower

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[40] Hesychius.

[41] Damascius, Vita Isidori, apud Photium. c. 242. p. 1043.

[42] Βαβαι Συριστι, Εβραϊστι συγχυσις. Hesych. in voce Αμαη.

[43] Κυβηβη, ἡ Ρεα. Hom. Odyss. B. Schol.

Κυβηκη (Κυβηβη, Albertus) μητηρ των Θεων. Hesychius.

Mater Deorum cum modio, et turre. Homo in aquis natabundus

upon her head, sitting upon a rock in a state of security. In her right hand she holds some ears of corn, to denote the promise of plenty and return of the seasons; and there is often near her the mystic hive. At some distance stands an altar; and over her head a bird. Below at her feet are water, and waves, and a person who seems to be in danger, and ready to sink. There is a coin to this purpose of the empress Julia Severa, which was struck at Antioch upon the Orontes. Vaillant and other learned antiquaries suppose the water to relate to the stream, which ran by the city: and that the person in the water was the Deity of the river. But river Gods were generally represented as aged persons, with their heads crowned with sedge and reeds; and in a very different attitude. Besides, if this figure related to the Orontes, how comes it to pass that we find it upon coins of other cities at a distance, which had no connexion with that river? We find the story with very little variation upon coins of Julia Mæsa at Edessa; of Severus at Charræ; of Gordian at Singara; of Barbia Orbiana at Side; of Philip at Nisibis; of Alexander Severus at Rhesain. The history must have been general, where the representations were so uniform and common. It was undoubtedly taken from the religion of the Syrians and Mesopotamians; and from the emblems in their several temples; all which related to one great event. In some of

these representations there is close by this towered Goddess the symbolical hive; which could have no relation to the Orontes.

The Patriarch and his family, when they came from their state of confinement, must have had a most deary prospect from the mountain, upon which the ark had rested: and wherever they turned their eyes could discover nothing but a ruined world. It therefore pleased God to immediately afford them some comfortable promises. Among other things he assured them, upon an altar being raised, and a sacrifice offered, that the earth should be no more accursed: that [44] seed time and harvest, cold and heat, and summer and winter, and day and night should not cease: and as a testimony of it, he placed his bow in the cloud. This divine hope, so graciously afforded them, was afterwards many ways recorded: and as in the first ages they had not the use of letters, they commemorated these blessings in their rites: and described them by various symbols, which were too reverentially regarded. Hence Da Mater was represented with an handful of ripe corn: and there is a statue of her still preserved, under the character of Divine [45] Hope,

[44] Genesis. c. 8. v. 22.

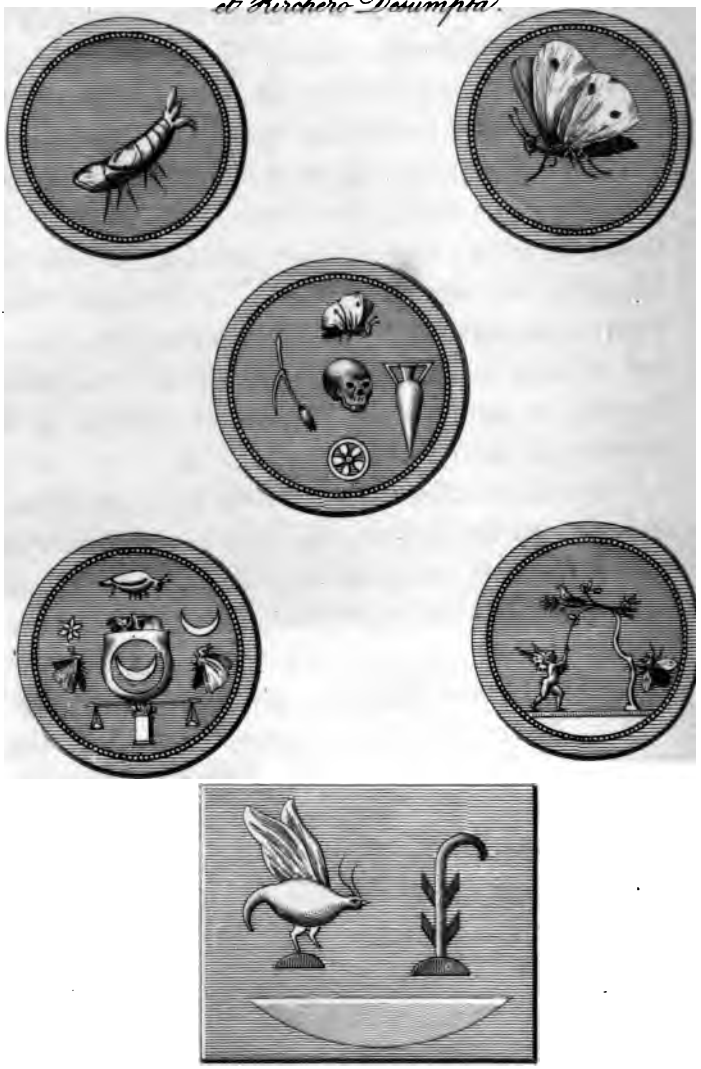
[45] See Gruter. Spes Divina. vol. 1. p. 102.

Spes Divina.

Romæ ad Bellaianis Hortos. Grutr. Vol. I. p 102.

London. Printed for James Wren, Great Queen Street, Lincolns Inn Fields. 1807.

Chrysalis, Aurelia, Scarabæus, Musca, Bruches Emblemata, ex Gor
et Kirchero Desumpta.



set off with many of the emblems, of which I have been speaking. She is figured as a beautiful female personage; and has a chaplet, in which are seen ears of corn like rays. Her right hand reclines on a pillar of stone; to shew on what good basis her faith is founded. In her left are spikes of corn; and on each side a pomegranate. Close by her stands the Seira or Cupselis, that mysterious emblem, in the express form of a hive: out of the top of which there arise corn and flowers, to denote the renewal of seasons, and promise of plenty. In the centre of these fruits, the favourite emblem, the Rhoia appears again, and crowns the whole. In one corner towards the upper part is a bale of goods, bound up in such a manner as is practised, when people are going upon a course of travel; or are to make a voyage to some distant part of the world.

But the most pleasing emblem among the Egyptians was exhibited under the character of Psuche, Ψυχη. This was originally no other than the [46] Aurelia, or butterfly: but in aftertimes was represented as a lovely female child with the beautiful wings of that insect. The Aurelia, after its first stage as an Eruca, or worm, lies for a season in a manner dead; and is inclosed in a

[46] Ψυχη, πνευμα, και ζωυφιον πτηνον. Hesych.

sort of a coffin. In this state of darkness it remains all the winter: but at the return of spring it bursts its bonds, and comes out with new life, and in the most beautiful attire. The Egyptians thought this a very proper picture of the soul of man, and of the immortality, to which it aspired. But they made it more particularly an emblem of Osiris; who having been confined in an ark, or coffin, and in a state of death, at last quitted his prison, and enjoyed a [47] renewal of life. This circumstance of the second birth is continually described under the character of Psuche. And as the whole was owing to divine love, of which Eros was an emblem, we find this person often introduced as a concomitant of Psuche. They are generally described as accidentally meeting, and enjoying a pleasing interview; which is attended wish embraces and salutes; and every mark of reconciliation, and favour.

From this union of divine love, and the soul, the antients dated the institution of marriage. And as the renewal of mankind commenced from their issuing to light from the Ark, and from the gracious promise of increase made by the Deity upon that occasion; they thought proper to assign to Iönah, or Juno, that emblem of Divine Pro-

[47] Οσιριδος αναβιωσις, και παλιγγενεσια. Plutarch. Isis et Osiris. p. 364.

vidence, the office of presiding at this [48] ceremony. She was accordingly styled Γαμηλια, Sospita, Domiduca, Pronuba, Lucina, Προγαμεια, Populonia, Mena, Mater Deûm, Προθυραια. And among the Romans the month denominated from her was esteemed the most auspicious for espousals.

[49] Tunc mihi post sacras monstratur Junius idus,
Utilis et nuptis, utilis atque viris.

Their marriages were also determined by the moon: and in the judgment of Pindar, the best season was at the [50] full. But according to the more antient opinion the fourth day was the most favourable, when the moon appeared a crescent: which day of the moon was reputed sacred both to Hermes and Venus. Hence Hesiod says,

[51] Εν δε τεταρτη μηνος αγεσθαι ες οικον ακοιτιν.

Remember, upon the fourth of the month you are

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[48] Junoni ante omnes, cui vincla jugalia curæ. Æneid. l. 4. v. 59. Junonemque, toris quæ præsidet alma maritis. Ovid. Epist. Phyllis ad Demoph.

[49] Ovid. Fast. l. 6. v. 223.

[50] Isthm. ode 8. p. 485. εν διχομηνιδεσσι δε ισπειραις.

[51] Opera et Dies. v. 800.

to lead home the woman, whom you have espoused. The full, according to this Poet, was of all the most [52] unfortunate. Through the whole ceremony at the celebration of nuptials there were plain allusions to the same antient history, which they religiously recorded. The state of darkness, the uncovering of the Ark, the return of seasons, the promise of plenty, were all [53] commemorated. To Iönah upon these occasions was added a Genius, called Hymen; the purport of whose name is a veil or [54] covering. In the history of Hymen they probably referred to the same object, which was styled [55] χιτων Φανητος, *the covering of Phanes*: from whence that Deity after a state of concealment was at last disengaged. Satan was often depicted with his head under cover, which had an allegorical meaning. Hymen as a personage was the God of the veil; and said to have been an [56] Argive, and the son of [57] Liber, the same as

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[52] Opera et Dies. v. 782.

[53] Hence the ceremonies styled αποκαλυπτηρια, οπτηρια, Αθεμματα, the basket of fruit, the chest of flowers, and the like.

[54] Υμην απο ὑμενος. Velum, membrana, Lexicographi. Υμινωδες, λεπτον. Hesych.

[55] Αργητα χιτωνα, η την νεφελην, ὁτι εκ τουτων εκθεουσιν ὁ Φανης. Damascius. Vide Bentleii Epist. ad Millium. p. 3.

[56] Υμιναιος, Αργειος. Scholia in Iliad. Σ. v. 493.

[57] See Lilius Gyraldus, Synt. 3. p. 132.

Dionusus: though many suppose him to have been the son of Magnes. This was the same as Manes, the lunar God, of whom we have so often treated. At the celebration of nuptials the name of Hymen was continually echoed: at the same time there were offerings made of fruit, and of meal; also of Sesamum, and [58] poppies; which ceremony was [59] σημειον, *the sign*. Among the Romans it was usual to scatter nuts, and to invoke a Deity, called Thalassius. Of this Catullus takes notice in his address to Manlius, where he tells him,

[60] Satis diu
Lusisti nucibus; lubet
Jam servire Thalassio.

The Romans did not know the purport of this obsolete name; as may be seen by their various and contradictory [61] interpretations. Thalassius

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[58] Aristoph. Ειρηνη. Schol. v. 869. The bride was crowned with a chaplet, in which were poppies.

[59] Τας νυμφας ιουσας επι τον γαμον φρυγιτρον φερειν, σημειον. Lex Solonis.

[60] Epithalamium Juliæ. v. 132.

[61] Plutarch in Romulo. Livius. l. 1. c. 9.

Varro deduces it from Talaron, signum lanificii, See Pompeius Festus. That the Romans were ignorant of the purport is

was the God of the sea, the same as Poseidon: the same also as Belus, and Zeus. This is evident from his being worshipped under this name by the Sidonians. Θαλασσιος Ζευς εν Σιδωνι τιμαται. Hesych. Thalath according to [62] Berosus was among the antient Chaldeans the name of the sea. From hence came Thalatta, and Thalassa of the Greeks; and the God Thalassius of the Romans. It is remarkable that at the celebration of nuptials among the Greeks, after they had sacrificed to the Gods, and appeased the Dæmons, a youth was introduced with a chest of flowers; who repeated the very same words, which were used at the mysteries, Εφυγον κακον, ευρον αμεινον: *I have escaped an evil: and I have met with a more fortunate lot.* These words could not be applicable to the bride. The quitting the state of virginity could not well be called escaping an evil. The expression would besides be premature. The words should at this rate have been repeated by the bride herself, and at her quitting her chamber; not previously to her going into it: for as yet the

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plain from the question of Plutarch, in another place. Δια τι ὁ πολυθρυλλητος ἀδεται Ταλασιος εν τοις γαμοις; Quæst. Romanæ. p. 271. It was more commonly rendered Thalassius, and Thalassio.

[62] Euseb. Chron. p. 6. Το Χαλδαϊστι Θαλατθ—Ἑλληνιστι μεθιεμηνευεσθαι Θαλασσα.

marriage was incomplete, and her condition unaltered. And we may be assured from the words being used at the mysteries, that they alluded to an antient piece of mythology; and not to any thing new.

The two birds, which were introduced symbolically upon these occasions, were the Raven and the Dove. The history of the latter is well known. In respect to the former many have thought it a bird of ill omen; and it has been said, that the very croaking of the Raven would put a stop to the process of matrimony. Yet we may be assured, that there were times, when it was otherwise esteemed. And we are told by Ælian, [63] εν τοις γαμοις μετα τον Υμεναιον Κορωνην καλειν: *that at nuptials, after the Hymeneal hymn, they used to invoke the Raven.* The bird was also many times introduced, and fed by the bride; and there was a customary song upon the occasion, which began [64] Εκκορει, κορα, κορωνην: *Come, young woman, feed the Raven.* The treat consisted of figs, as we learn from some verses of the poet Phœnix Colophonius in Athenæus, where it is said of the

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[63] De Animal. l. 3. c. 9.

[64] Horapollo. l. 1. c. 8. See the learned notes of Johannes Caussinus upon this passage.

bride, [65] Και τη Κορωνη παρθενος φερει συκα. *The young Lady is now carrying figs to the Raven.* This ceremony was doubtless in consequence of a tradition, that the Raven upon a time was sent by Apollo upon a message; but disappointed him, and did not return. Instead of fulfilling his orders, he perched upon a [66] fig-tree, and waited till the fruit was ripe.

In short marriage was supposed to commence at the restoration of the world, when the thread of man's life was renewed. To this event most of the Gentile ceremonies [67] related: and as they represented the reconciliation of Divine Love, and the Soul, under the semblance of an interview, and union; they made it the prototype of their nuptial rites. It was in consequence of this often described as a real [68] marriage: and we accord-

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[65] L. 8. p. 359. The mythologists out of every circumstance and title formed a personage. Hence Pausanias speaks of the Raven as an antient hero, and mentions his family. Κορωνη δε γινονται Κορακξ, και Λαμπδων. l. 2. p. 123.

[66] Ovid. Fast. l. 2. v. 255.

[67] Hence in the marriage of Peleus and Thetis there is a particular address, that the spindle, upon which this thread of life was enrolled, might run again, and that the Fates would renew their labour.

Currite, ducentes subtemina, currite, fusi. Catullus.

[68] See Apuleius. l. 6. p. 194.

ingly find in antient sculpture Eros and Psuche introduced together under a veil, with the mystic dove in their hands; and thus proceeding to the nuptial bed. To this they are conducted by Hymen with his torch; and with all the other emblems, which were usual upon these occasions. There have probably been many representations of this history; but there is one particularly curious both for workmanship and design. It is an engraving upon a fine onyx by Tryphon, a Grecian artist; who has described under the process of a marriage this union of Eros and Psuche.

It has been mentioned, that Osiris was the same as Orus. He was upon this account called the elder Orus, [69] ὁ πρεσβυτερος Ωρος: and Orus might with equal propriety have been styled the younger Osiris: for each of the terms related to the same person in a different state. Plutarch tells us, that the Egyptians looked upon Osiris, as the head, or beginning: upon Isis, as the receptacle; and esteemed Orus, as the completion, and [70] perfection of the whole. Isis was called the treasury of nature, the nurse of all things,

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[69] Τον Αρεηριν, ὁν Απολλωνα, ὁν και πρισβυτερον Ωρον τινοι καλεσι. Plut. Isis et Osiris. p. 355.

[70] Τον μεν Οσιριν, ὡς αρχην, την δε Ισιν, ὡς ὑποδοχην, τον δε Ωρον, ὡς αποτελισμα. Ibid. p. 374.

the house of Orus, in which Orus was [71] preserved. Both Orus, and Osiris, were styled Heliadæ; and often represented as the Sun itself. Hence many have been misled; and have referred, what has been said of these personages, to the luminary. But the Egyptians in this title did not allude to the Sun, but to a person, who had been wonderfully preserved; as appears from their hieroglyphics. When they would describe Helius, says [72] Porphyry, they represent a man in a float, or ship, which is supported by a crocodile. Orus is often described, as standing upon a crocodile, and at the same time surrounded with other symbolical representations. For as the Egyptians in their rites referred to a person preserved in the midst of waters; they accordingly, to describe that history, made use of types, which had some analogy, and resemblance to such preservation. Some of these could scarcely be called symbolical, the purport was so manifest. Such was their carrying about the image of a man in an ark (εν κιβωτῳ), who appeared to be [73] dead; and who afterwards

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[71] Ισιν—δεκτικον πασης γενεσεως, καθο τιθηνη, και παυδεχης. Ibid. p. 372. Ισιν, οικον Ωρυ κοσμιον. p. 374. Χωραν γενεσεως, και δεξαμενην. Ibid.

[72] Ἡλιον δε σημαινυσι ποτε μεν δι' ανθρωπυ επιβηβηκοτος πλοιυ επι κροκοδειλυ κειμενυ. Euseb. Præp. Ev. l. 3. p. 115.

[73] Ειδωλον ανθρωπυ τιθηνικοτος εν Κιβωτιῳ περιφερομενον. Isis et Osiris. p. 357.

was supposed to return from a state of darkness to [74] life. But such descriptions related rather to their ceremonies. The similitude, of which I am now speaking, is to be chiefly observed in their hieroglyphics and sculptures. These will generally be found to have a plain analogy with the history which they represent. Hence the crocodile, and hippopotamus, were emblems of the Ark; because during the inundation of the Nile they rose with the waters, and were superior to the flood. The Lotus, that peculiar plant of the Nile, was reverenced upon the same [75] account: and we accordingly find a frog upon the Lotus introduced as a sacred emblem in the [76] Bembine table. We are moreover told by Jamblichus, that the figure of a man upon this plant, in the midst of mud, was an emblem of [77] Helius. This Philosopher, as well as Plutarch and Porphyry, imagined that these histories related to the real Helius, the Sun: and that the symbols of Selene had the like reference to the Moon. In consequence of which they have a deal of refinement about a moist nature, and a

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[74] Τον Οσιριν εξ ἁδυ παραγενομενον. Ibid. p. 358.

Τον Οσιριν παραγενεσθαι βοηθον εξ ἁδου. Diodorus. l. 1. p. 79.

[75] The Egyptian Priests used to crown themselves with the Lotus. Heliodorus. l. 10. p. 457.

[76] Figure GG. Edit. Amsterdam.

[77] Sect. 7. p. 151. Θεον επι Λωτου.

dry: and of the Sun and Moon presiding over moist substances, and watry [78] exhalations. But what they idly subtilize, and refine, was real. Both Helius, and Selene, were names given to objects, which were immediately connected with water; even with the ocean itself. They had been exposed to water, and preserved in it: and to this their real history related. The Lotus was made an emblem of their preservation; because in the greatest inundations of the Nile its broad leaf rises with the flood, and is never overwhelmed. Hence it was, that the Egyptians placed Helius upon the Lotus: and he was said to have arisen from the waters upon this plant in the form of a [79] new-born child. This could have no relation to the Sun: but was a proper picture of Osiris, who had been looked upon as lost, but returned to life in the character of the boy Orus. Plutarch ruins a plain history by refinement; and is at the expense of much false philosophy. *Do not*, says he, *imagine, that the Egyptians supposed the Sun to arise from the Lotus in the form of a child.* No: *they only by this hieroglyphic described his being rekindled by moist essences; and shewed, how his fire was re-*

[78] These notions seem to have been first propagated by Archemachus Euboïcus. They have been closely copied by Athanasius Kircher in his Mystagogia Ægyptiaca, and other writings.

[79] Τον Ἥλιον εκ Λωτου βρεφος αναφηναι παγιλον. Isis et Osir. p. 355.

newed from [80] *water.* This mode of interpretation runs through the whole of Plutarch's treatise; and through the writings of all those, who have given a rationale of the Egyptian rites, and mythology. The image of the moon, which in the hieroglyphics of Egypt was only used as a type, they considered as a reality: and referred the history, with which it was attended, to the luminary in the heavens. They did the same by the term Helius; mistaking a title for the object, from whence it was borrowed. Hence in their explanations they have displayed the most profound and mysterious absurdity, that ever human imagination conceived. Some of the fathers have been misled by these authorities. Clemens takes notice, that the Egyptians described Helius in a ship, and upon a crocodile: which, he thinks, was to represent the passage of the Sun through [81] sweet and moist air. Eusebius says, that the passage of the Sun was through good potable [82] water, which was denoted by the crocodile. I am persuaded,

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[80] Την εξ ὑγρων γενομενην αναψιν αινιττομενοι. Isis et Osiris. p. 355. et passim. Σεληνην γονιμον το φως, και ὑγροποιον εχουσαν. p. 367.

[81] Ὁτι ὁ Ἡλιος δι' αιθερος γλυκερᾳ και ὑγρᾳ την πορειαν ποιουμενος γενναᾳ τον χρονον. l. 5. p. 670.

[82] Σημαινει κροκοδειλος ποτιμον ὑδωρ, εν ᾧ φερεται ὁ Ἡλιος. Præp. Evan. l. 3. p. 115. Δηλοι δε το μεν πλοιον την εν ὑγρῳ κινησιν. Ibid.

that the antient Egyptians were too good astronomers, and naturalists, to have entertained any such notions. By Helius they meant a person so denominated: and the Moon, to which they alluded, was Μητηρ Σεληνη τε Κοσμε, the reputed mother of the world, as Plutarch confesses; which character cannot be made in any degree to correspond with the planet. Selene was the same as Isis, τοπος θεων: the same also as Rhea, Vesta, Cubele, and Da-Mater.

The crocodile was greatly reverenced by the [82] Egyptians; and, according to Diodorus, it was upon account of their [83] king Menas; the same, who at other times is called Menes, and Manes. This prince had been in great danger of drowning; but was wafted through the waters to land by a crocodile. In memorial of this he founded a city, which was denominated from the event the city of the crocodile. This writer supposes Menas to have really reigned over the Egyptians, because he stood at the head of their genealogical list: and he farther imagines, that the story was local; and that the event happened in the lake Mæris. But Menas, the supposed king of Egypt, was the Deus Lunus, and called also Meen, Μην, and Man. He

[82] Plutarch. Isis et Osiris. p. 381. Strabo. l. 17. p. 1165.
[83] L. 1. p. 80.

newed from [80] *water.* This mode of interpretation runs through the whole of Plutarch's treatise; and through the writings of all those, who have given a rationale of the Egyptian rites, and mythology. The image of the moon, which in the hieroglyphics of Egypt was only used as a type, they considered as a reality: and referred the history, with which it was attended, to the luminary in the heavens. They did the same by the term Helius; mistaking a title for the object, from whence it was borrowed. Hence in their explanations they have displayed the most profound and mysterious absurdity, that ever human imagination conceived. Some of the fathers have been misled by these authorities. Clemens takes notice, that the Egyptians described Helius in a ship, and upon a crocodile: which, he thinks, was to represent the passage of the Sun through [81] sweet and moist air. Eusebius says, that the passage of the Sun was through good potable [82] water, which was denoted by the crocodile. I am persuaded,

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[82] Σημαινει κροκοδειλος ποτιμον ὑδωρ, εν ω̣ φερεται ὁ Ἡλιος. Præp. Evan. l. 3. p. 115. Δηλοι δε το μεν πλοιον την εν ὑγρῳ κινησιν. Ibid.

and the same Goddess was described by the people of Elis with her foot upon the [87] back of this animal, to denote her relation to the sea.

Most of the Aquatics of the Nile were esteemed sacred: and among these the Faba Ægyptiaca. It was a species of bean, styled Colocasia; and was reverenced on account of its shape. Nothing can more resemble a boat, than the pod of the common bean: and it is particularly like the Navis biprora, or sacred ship of Isis. The Faba Ægyptiaca had the like appearance; and this perhaps was the reason why Pythagoras abstained from beans; for his whole system seems to have been borrowed from Egypt. It was undoubtedly on account of this resemblance, that it was also called [88] Cuamon, and Cibotium, from Cibotus, Κιβωτος, a boat. Some suppose it to have been a species of Ciborium; of whose fruit they made cups to drink. A person in Athenæus, speaking of some particular cups, says, that they were called σκυφια, or skiffs. And he adds, that they

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[87] Plutarch. Isis et Osiris. p. 381. Pausan. l. 6. p. 515. Τῳ δὲ ἑτερῳ ποδὶ ἐπὶ χελωνης βεβηκε.

[88] In Ægypto nobilissima est Colocasia, quam Cyamon aliqui vocant. Plin. l. 21. c. 20. p. 248. The term Cyamon or Cuamon, from whence the Greeks borrowed their κυαμος, is a compound of Cu-Amon, the shrine of Amon: so Cu-bela was the house or shrine of Bela; Cu-baba, the house of Baba.

Serapis Heliis: et Isis super Lotum.

Orus sive

Harpocrates.

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Taurinus.

Janus Bifrons.

Hetruscus.

had probably this name from a vegetable in Egypt, called [89] Ciborium, whose fruit was like a boat. Above all others the Nymphæa seems to have been regarded; which is represented as the flower of the Lotus. It was esteemed a sacred ornament by the priests: and we find it continually used for a kind of coronet upon the figures of Orus, when he is described on the Lotus. It is also to be seen upon the heads of [90] Isis and Osiris: and the serpents [91] Cnuphis and Thermuthis are generally crowned with this flower. Orus is sometimes described erect, but swathed in bandages, like a person embalmed. In his hands he holds some implements of art: over his shoulder there seems to be the figure of a plough-share; and upon his head the Nymphæa.

If any means can be found out to obtain the latent purport of the Egyptian hieroglyphics, they must arise from considering these emblems singly, and observing their particular scope and destination. When we have ascertained the meaning of

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[89] Και ταχα αν ειη τα λεγομενα σκυφια δια το κατωθεν εις γενος συνηχθαι, ὡς τα Αιγυπτια Κιβωρια. Athenæus. l. 11. p. 477. See Dioscorides. l. 2. p. 97. Strabo. l. 17. p. 1178.

Κιβωριον, Αιγυπτιον ονομα επι ποτηριω. Hesych.

[90] See Spanheim de Usu et Præstant. Num. Antiq. vol. 1. p. 302, 303.

[91] Ibid.

some individuals, we may possibly discover their drift, when considered collectively. These, I think, are the principles, upon which we must proceed: but after all it will be a dark research, in which many have been bewildered. There are authors, who mention an antient piece of hieroglyphical sculpture, which was to be seen in the city Saïs of lower Egypt. It consisted of a [92] child, and an old man: and near them stood an Hawk. After these a Cetus, or sea-fish: and last of all an Hippopotamus. [93] Clemens of Alexandria mentions the same history: but says, that it was at Diospolis. Instead of the river horse, he introduces a crocodile, which he says was an emblem of impudence. It is to be observed, that the Hippopotamus, and Crocodile, were symbols of the same purport; both related to the [94] deluge: and however the Greeks might sometimes repre-

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[92] Plutarch. Isis et Osiris. p. 363.

See Pierius Valerianus. l. 31. c. 6. He interprets it nascimur, senescimus: vivimus, morimur: naturæ dissidio.

[93] L. 5. p. 670.

[94] The Egyptians oftentimes under the character of Typhon referred to the deluge: and the Hippopotamus was an emblem of Typhon. Plutarch. Isis et Osiris. p. 363, 371. The same was said of the Crocodile. It was equally a symbol of Typhon, and the deluge. Plut. ibid. See Jablonski. Pars 3. p. 67.

sent them, they were [95] both in different places reverenced by the antient Egyptians. The interpretation given by Clemens is this. *All ye, who are just come into the world, and all ye, who are going out, remember, that God hates impudence.* As there are so many crimes of high moment, which demand animadversion, it is strange, that so solemn a caution should be given merely against impudence. The inscription seems to have been put up in two places: one of which was the temple of Isis at Saïs: the other the temple at Diospolis, called [96] Theba. These are two remarkable places; in consequence of which one would imagine, that the inscription should contain some memorial of more consequence; something, which had a reference to the temples, wherein it was found. Were I to attempt the decyphering of these hieroglyphics, which however diversified, seem to amount to the same purport, I should begin from right to left, in a series different from those, who have gone before me. I find according to this order, that the Hippopotamus, and Crocodile, stand first: and then the Cetus. Next comes the figure of

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[95] Herodotus. l. 2. c. 69, 71, 148. Strabo. l. 17. p. 1165. Plutarch. Isis et Osiris. p. 362, 371.

[96] Τας Θηβας και Διοσπολιν την αυτην υπαρχειν. Diodor. Sic. l. 1. p. 83. Θηβας—Διοσπολιν αυτη καλεισθαι. Eustath. in Dionys. v. 248.

the sacred Hawk, under which semblance Divine Providence was always [97] depicted: and after this an old man, and a child. It may seem presumptuous to pretend to interpret what was a secret two thousand years ago: I shall therefore only mention, what I have to say, as matter of opinion. The reader will remember, that the inscription was in the temple of Isis at Saïs; and in the temple styled Theba, the history of which I have given. In consequence of this my conjectures are, that it should be read in the following manner. *As the Hippopotamus, or Crocodile, survives the inundations of the Nile, just so that sacred receptacle, the Cetus, or Ark, through the interposition of Providence, weathered the Deluge: by which means the aged Patriarch escaped, and obtained a renewal of life.* How true this interpretation may be, I will not presume to say: it certainly corresponds with the history of each emblem, as they have been separately considered: and is consonant to the general scope of the rites, and mythology of Egypt. What is still more to the

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[97] Θεον βυλομενοι σημηναι——ιεραξα ζωγραφυσι. Horapollo. l. 1. c. 6.

Δεικνυνται—τω Ιεραξι δυναμιν, και αρχην. Isis et Osiris. p. 371.

Ὁ Θεος εστι κεφαλην εχων ιερακος, ὁυτος εστιν ὁ πρωτος αφθαρτος. Zoroaster. apud Euseb. Præp. Ev. l. 1. cap. x. p. 42. l. 3. c. 4. p. 94.

purpose, it perfectly agrees with the destination of the two temples, where it is said to have been found: For by Isis was meant a sacred [98] receptacle, as I have shewn: and Theba is literally the Ark. The temples were both of them built in memory of that event, which the hieroglyphic seems to describe.

OF THE SCYPHUS.

Οι λιθινοι κρατηρες, και οι αμφιφορεις—Διονυσου συμβολα.
Porph. de Nymph. Antro. p. 114.

I HAVE taken notice of the sacred ship of Egypt, called Baris: and of the ship of Isis at Rome, which was carried in procession upon a yearly festival. There seem likewise to have been sacred cups in the form of boats, called Cymbia, and Scyphi, Κυμβια, και Σκυφοι; of which they made a religious use in the prosecution of their mysteries. They were also introduced at festivals, and upon other solemn occasions. It is said of Perseus, that he introduced in Persis the detestable rites of the Scyphus: [1] εδειξε δε και τας Περσας την τελετην τα μυσαρα και αθεμιτα Σκυφα. The

[98] Ισις—τοπος Θεων—ὑποδοχη—οικος Ωρα. Plutarch supra.
[1] Chron. Paschale. p. 40.

author says, that they were first established by Zeus, who was called Pecus. [2] Πηκος ὁ και Ζευς εδιδαξεν αυτον τελειν και τελειν την μαγειαν τε μυσαρε Σκυφε, διδαξας αυτον παντα τα περι αυτα μυστικα και δυσσεβη πλανηματα. *Pecus, the same as Zeus, taught (Perseus) to go through all the idolatrous rites of the detestable Scyphus or boat: having initiated him in all the mystery and wickedness necessary to that purpose.* It is said of [3] Hercules, that he traversed a vast sea in a cup or skiff, which Nereus, or Oceanus, lent him for his preservation. This Scyphus, it seems, was made of [4] wood; and well secured with pitch, to preserve it from decay. There were many cups formed in imitation of this antient vessel; which were esteemed sacred, and used only upon particular occasions. That they were made after the prototype, in the shape of a boat or ship, may be known from a fragment of Menander, which has been preserved by Athenæus from the play called Nauclerus. One neighbour tells another, that Theophilus, a common friend, is returned safe to his son; and

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[2] Chron. Pasch. p. 38.

[3] Panyasis and Pherecydes. Macrob. Saturn. l. 5. c. 21. p. 367.

[4] Servius in Virg. Æneid. l. 8. v. 278. Apollodorus. l. 2. p. 100. See Athenæus. l. 11. p. 469. By some it was said to have been the cup of Nereus: by others of Oceanus. Ibid.

with much good-nature offers to treat him upon this joyful occasion with a cup of wine.

[5] Α. Πρωτος δ' εγω σοι τονδε χρυσουν Καινθαρον.
ΣΤ. Ποιον; Α. Το ΠΛΟΙΟΝ. ουδε μ' οισθας, αθλιε;

A. And first of all I make you an offer to partake of this fine cup. ST. What cup? A. Why this boat: don't you understand me, you simpleton!— In another place this person speaks of the same [6] ship. *True*, says he, *I have saved it: and a noble ship it is: the very same, which one Callicles a silversmith built; and of which Euphranor of Thurium (a boon companion) has oftentimes the steerage.*

Την ναυν σεσωσθαι μοι λεγεις. Β. Εγωγε μην,
Την ναυν εκεινην, ην εποιησε Καλλικλης,
——Ευφρανωρ δε κυβερνα Θυριος.

What was alluded to by cups of this particular form may, I think, be inferred from their invoking upon these occasions Zeus the saviour and deliverer. In a fragment of Antiphanes there is a description of a merry-making, when the Deity is spoken of under that title.

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[5] Athenæus. l. 12. p. 474. Menandri Frag. Amstelod. 1709. p. 130.

[6] Ibid.

[7] Ἁρμοδιος εκαλειτο, Παιαν ηδετο,
Μεγαλην ΔΙΟΣ ΣΩΤΗΡΟΣ ΑΚΑΤΟΝ ηρε τις.

The name of Harmodius was remembered: they struck up a Pæan: and one jolly fellow took up the large bowl, called the ship of Zeus the Preserver. The like is mentioned with much humour from a fragment of the comedian Alexis:

[8] αλλ' εγχεον.
Αιρω Διος γε τηνδε Σωτηρος· Θεων
Θνητοις ἁπαντων χρησιμωτατος πολυ
Ὁ Ζευς, ὁ Σωτηρ. Εαν εγω διαῤῥαγω,
Ουδεν μελει μοι· πιομαι θαῤῥων.

Fill up; fill up. I shall empty this noble vessel to Jupiter Soter. This Jupiter the preserver is in my opinion the most beneficent of all the Gods. If I burst, I don't care. I drink with a good will, and a safe conscience. The same author in another place tells us, that the person, whom the Grecians invoked after supper by the title of Ζευς Σωτηρ, *Zeus the saviour*, was no other than Dionusus. And he adds, what points out the person more particularly, that he was styled not only the saviour, but [9] τον και των Ομβρων αρχηγον,

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[7] Athenæus. l. 15. p. 692.

[8] Ibid. The passage is faulty: but I have tried to amend it.

[9] Ibid. l. 15. p. 675.

the great dispenser of rains. The cups, of which I took notice above, were often referred to Hercules; and made use of as Grace-cups, where particular honour was intended. It is said of [10] Alexander, that at the feast of Thessalus the physician, before he had finished the Scyphus Herculeus, he found himself on a sudden struck, as it were with a dart, and was carried off half dead. The Bœotians had a great regard for them; which was supposed to arise from their reverence to the [11] hero of Thebes: but it was from an event far more antient, to which their name related. The [12] Scyphi, and Cymbia, at the celebration of the mysteries, were of the same fashion as those above.

The rites of the Scyphus undoubtedly consisted in a commemoration of the Ark, accompanied with all the circumstances of the Deluge. It was

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[10] Ibi, nondum Herculis Scypho epoto, repente velut telo confixus ingemuit. Quint. Curtius. l. 10. c. 4.

Macrobius of Hercules passing the ocean in a great Cup. Ego tamen arbitror non Poculo Herculem maria transvectum, sed navigio, cui Scyphus fuit nomen. Saturnal. l. 5. c. 21. p. 367.

[11] Athenæus. l. 11. p. 500. Some cups made of wood were called Tabætæ. Ibid. p. 506. undoubtedly from תבה, Arca.

[12] It is remarkable, that the names Κυμβιον, Σκυφος, Ακατος, Ταβαιτα, Φασηλος, Κυπα, Γυαλος, Γαυλος, though made use of for drinking vessels, were borrowed from vessels of the sea.

the cup, we find, in which [13] Hercules passed the seas: and the same history is given to Helius, who was said to have traversed the ocean in the same vehicle. There are some remarkable verses of Stesichorus upon this subject, which have been preserved in Athenæus.

[14] Ἅλιος δ' Ὑπεριονίδας
Δεπας ες κατεβαινε χρυσεον,
Οφρα δ' ωκεανοιο περασας
Αφικηθ' ἱερας ποτι βενθεα νυκτος ερεμνας,
Προτι ματερα, κηριδιαντ' αλοχον,
Παιδας τε φιλυς· Ὁδ' ες αλσος ἐβα
Δαφναισι κατασκιον
Ποσσι Παις Διος.

'Twas in a golden Cup
That Helius pass'd,

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[13] Accounts of the Scyphus Herculeus from Athenæus. Πεισανδρος εν δευτερῳ Ἡρακλειας το δεπας εν ᾧ διεπλευσεν ὁ Ἡρακλης τον Ωκεανον εἰναι μεν φυσιν Ἡλιυ· λαβειν δε αυτον παρ' Ὠκεανυ Ἡρακλεα. Θεοκλυτος δ' εν δευτερῳ Ὡρων επι λεβητος φησιν αυτον διαπλευσαι. Φερεκυδης δε εν τῃ τριτῃ των Ἱστοριων περοιπων περι Ὠκεανυ περιφερει— Ὁδε Ἡρακλης ἐλκεται επ' αυτον τον τοξον, ὡς βαλων. Ὁδε Ἡλιος παυεσθαι κελευει. Ὁδε δυσας παυει. Ἡλιος δε αντι τυτυ διδωσιν αυτῳ το δεπας. κ. τ. λ. Και ὁτι ην εν τῳ πελαγει, Ὠκεανος πειρωμενος αυτυ κυμαινει το δεπας φανταζομενος. Ὁδε τοξευειν αυτον μελλει· και αυτον δυσας Ὠκεανος παυεσθαι κελευει· Athenæus. l. 11. p. 469.

[14] Ibid.

Helius, Hyperion's son;
O'er floods and oceans wafted far away;
To Erebus he went, and the sad realms of night.
His aged parent there he found,
And the kind consort of his better days,
And all his blooming offspring.
Then to the sacred grove he sped,
The sacred grove of laurel.

ΙΠΠΟΣ, OR THE HORSE OF POSEIDON.

FROM what has preceded, we may perceive, that the Scyphus, called at times the Cup of Hercules, of Nereus, of Oceanus, of the Sun, was no other than the Ark, represented under this characteristic. It was described likewise, as has been often mentioned, under the emblem of a large fish, which Pliny terms fabulosa Ceto: and, from this representation, ships, which were unwieldy, and of great burden, were often called Cetenæ. [1] Κητηνη, πλοιον μεγα ὡς Κητος. I cannot help surmising, that the Horse of Neptune, which in the contest with Minerva περι χωρας he was said to have produced, was a mistaken emblem:

[1] Hesychius.

and that the antients in the original history did not refer to that animal. What the, Ἵππος Hippos alluded to in the early mythology was certainly a float or [2] ship, the same as the Ceto: for in the first place the Ceto was denominated Hippos: [3] Ἵππον, τον μεγαν θαλασσιον ιχθυν: *by Hippos is meant that huge fish of the ocean;* i. e. the Ceto or Whale. Secondly, it is remarkable that the Hippos was certainly called Scaphius, and Scuphius, Σκαφιος και Σκυφιος; as we find by the Scholiast upon Lycophron. It was supposed to have been produced at the Colonus, when Neptune was asleep: or, as others tell the story, when the two Deities disputed about their right to Attica:

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[2] The terms Ἵππος and Ναυς are mentioned in such a manner, as to appear in some degree synonymous. Pamphos introduces them in this manner together in speaking of Poseidon,

Ἵππων τε δοτηρα, νεων τ' ἰθυκρηδεμνων.

It should be read

Ἱππειων τε δοτηρα, νεων τ' ἰθυκρηδεμνων:

By which, I make no doubt, were originally meant two sorts of vessels: the Hippeia, large unweildy floats, the same as Κυπραι: the other more regularly decked ships. See Pausan. l. 7. p. 577. See also Homer's Hymn εις Ποσειδωνα, who expresses the line above.

Ἵππων τε δμητηρα.

[3] Hesych. This Ἵππος was the same as the feminine Hippa, styled the nurse of Bacchus.

Orphic Hymn. 48. Ἵππαν Βακχου τροφον.

[4] περι τας πετρας τω εν Αθηναις Κολωνω—Ἱππος Σκυφιος εξηλθεν. The same is mentioned by the Scholiast upon Pindar. I therefore cannot help thinking that this supposed Horse of Neptune, as it has so manifest a relation to the Ceto, and the Scyphus, must have been an emblem of the like purport: and that it had originally a reference to the same history, to which the Scyphus and Ceto related. The fable of the Horse certainly arose from a misprision of terms; though the mistake be as old as Homer. The Goddess Ἱππα, Hippa, represented as a feminine, is the same as Hippos, and relates to the same history. She is made the nurse or foster-mother of Dionusus; and styled the soul of the world. She is moreover said to have received Dionusus, who from her had a second birth, and she assisted Jupiter in labour: [5] Ἡ μεν

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[4] Lycophron. Scholia. v. 766.

Tuque O cui prima furentem
Fudit Equum magno tellus percussa tridenti.
Virgil. Georg. l. 1. v. 12.

Hence Argos Ἱππιον. Ποσειδων Ἱππιος. One of the three Chaldaic seminaries of learning was Hipparene, which is a compound of Hippa-Arene, and relates, as I should imagine, to the Ark, Hippa-Aren, ארן. Borsippa in the neighbourhood was probably Baris-Hippa, of the like purport. They both relate to the same emblem, the Arca κιβωτος.

[5] Proclus in Timæo. 2. p. 124, 125. See vol. II. p. 289.

γαρ Ἵππα τε παντος και ψυχη, και ὅτω κεκλημενη παρα τῳ Θεολογῳ—ὑποδεχεται Διονυσον. Ὁ δε απο τε μηρε τε Διος προσεισιν εις αυτην, διο και συλλαμβανεσθαι και Ἵππα λεγεται τικτουτι τῳ Διι. The purport of this allegory is not very obscure: and will be illustrated hereafter. Dionusus was supposed to have been twice born; and thence was styled διφυης. Sometimes the intermediate state is taken into account; and he is represented as having experienced three different lives:

[6] Ὀργιον, ἀῤῥητον, τριφυες, κρυφιον Διος ερνος.

[7] Κικλησκω Διονυσον, ερικρομον, ευαστηρα,
Πρωτογονον, διφυη, τριγονον.

His last birth was from Hippa, at which time nature itself was renewed.

[8] Ἡδε παλιν Γαιαν τε, και Ουρανον ευρυν ετικτεν.

Hippa, εις ἣν προσεισιν Διονυσος, was certainly the Ark, into which the Patriarch retired; and from which he was afterwards released, to enjoy a new life, and another world. Hence arose the many symbols of an Horse. Damater near the Olive

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[6] Orphic Hymn. 51.

[7] Ibid. 29.

[8] Versus Orphic. ex Proclo in Timæum. 3. p. 137.

Hermes ΚΥΩΝ.

no, Columba, et Rhoia.

rpa Triceps.

Hippa Phigalensium.

Mount in Arcadia was worshipped by the Phigalians in a dark cavern. She was described as a [9] woman, but with the head of an horse, and hieroglyphical representations of serpents and other animals. She sat upon a rock, clothed to her feet; with a dolphin in one hand, and a dove in the other. Marus Balus, an antient Deity of Italy, [10] was represented under an hieroglyphic, as a person with the face of a man before, and of a horse behind, and was said to have lived three times. The history of Pegasus, the winged horse, is probably of the same purport. [11] Palæphatus, a judicious writer, interprets it so; and supposes Pegasus to have been nothing else but a ship: Ονομα δ' ην τω πλοιω Πηγασος. Arion, who was supposed to have been saved by a Cetus, or Dolphin, seems to have been the fish itself, and was thence named [12] Hippos. This Hippos was in consequence of it said to have been the offspring of Poseidon and Da-mater. Some gave out, that Gaia, the Earth, was its parent. In the accounts given by the Corinthians of Arion, and Palæmon, we have the same Arkite history varied, and referred to

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[9] Pausanias. l. 8. p. 686.

[10] Ælian. Var. Hist. l. 9. c. 16. Τρις αποθανων, εζων τρις.

[11] Palæphat. de Bellerophonte. p. 66.

[12] Ιππος Αρειων. Pausan. l. 8. p. 650. Ιππους εγεννησε Ποσειδων Αρειωνα, φασι, και Πηγασον. Hesychius.

different æras. Corinth seems to have abounded with Arkite [13] emblems more than most places in Greece.

Of the SACRED CONTEST.

This account of the Hippos may serve to decypher some other mythological traditions, the purport of which have not yet been made known. I have in a former part shewn, that the history of Deucalion, and of the appulse of the Ark, was adopted by different nations, and referred to their own country. And not only the true history, but the metaphorical account, was in like manner retained, and appropriated to different places. As the Ark was represented under the symbol of Hippos, and was preserved from the violence of the sea by the wisdom and influence of Providence, the antients described this history under a notion of a contest, wherein Minerva and Neptune were engaged. Each of these Deities, it seems, laid claim to a region: and upon compromising the dispute, Minerva is said to have given birth to the olive tree; and Neptune produced a horse.

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[13] See Pausanias. l. 2. p. 113. Γαληνης αγαλμα και Θαλασσης, και Ἱππος εικασμενος Κητει, κλ.

Sometimes, instead of Minerva, Juno is introduced as a principal in the contest. These notions arose from emblematical descriptions of the Deluge, which the Grecians had received by tradition: but what was general, they limited, and appropriated to particular places.

There were accounts retained by the people of Argos, concerning a Deluge in the days of Inachus; but they did not imagine it to have extended beyond the limits of their own country. It arose from a [1] dispute between Neptune and Juno; who contended for the possession of the province, which was adjudged by Inachus to Juno. There was a tradition of a like [2] contest, and between the same persons, for the region of Mycene; which was here too decided in favour of the same Goddess. The people of Trœzen had a similar [3] history concerning their territory: but the dispute here was between Neptune and Minerva; Αθηναν και Ποσειδωνα αμφισβητησαι περι της χωρας. The natives attributed to each a share: but particularly venerated the Goddess, whom

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[1] Pausanias. l. 2. p. 161.

Κεκροψ ὁ διφυης—Ἡ των θεων κρισις, Ποσειδωνος και Αθηνας, επι Κεκροπος μυθευεται Ἑλλησι περι της χωρας. Euseb. Chron. p. 28. l. 52.

[2] Pausanias. l. 2. p. 145.

[3] Ibid. p. 181.

they styled Minerva Πολιας, Polias. At Corinth they had the like history; where Neptune again appears the aggressor: but his opponent is the Sun. Lastly, we read of a contention for the land of Attica between this God of the Sea, and the tutelary Deity Minerva: which [4] Pausanias observes to have been an history nearly parallel to that at Corinth. Τοδε μ Κορινθιοις μονον περι της χωρας εριν ειρημενον, αλλα, εμοι δοκει, Αθηναιοι πρωτοι περι τας Αττικης ισημνολογησαν. Λεγεται δε και οι Κορινθιοι Ποσειδωνα ελθειν Ἡλιῳ περι της γης ες αμφισβητησιν· Βριαρεων δε διαλλακτην γενεσθαι σφισιν. In this last dispute about Attica, Minerva is said to have had the advantage; and in consequence of it an olive-tree sprang up in the Acropolis of Athens, and at the same time Neptune produced the Horse Scuphius. I think it is manifest, that these accounts, however limited, relate to one general event: but the history has been adopted, and varied, according to the mythology of different places. This olive-tree at Athens was greatly reverenced, and reputed of high [5] antiquity: but the Athenians had no other traditions concerning it, than that it was an evidence of the advantage, which Minerva gained over Neptune in this dis-

[4] Pausanias. Corinth. l. 2. p. 112.

[5] Ibid. l. 8. p. 643. Lycophron Schol. v. 766.

pute for the country. [6] Περι δε Ελαιας ουδεν εχουσιν αλλο ειπειν η τη Θεω μαρτυριον γενεσθαι τουτο ες τον αγωνα τον επι τη χωρα. This history was represented among the αναθηματα in the Acropolis by more Artists than one. [7] Οπισθεν (του Παρθενωνος) η Ποσειδωνος προς Αθηναν εστιν εριδος υπερ της Γης. *Behind the temple called Parthenon, or temple of the virgin, is the statue of Neptune contending with Minerva for the land.* [8] In another place was Minerva, and the olive-tree, and Neptune making a show of raising the waves of the deep, κυμα αναφαινων. There was likewise a statue of the Earth in a supplicating posture; requesting, as Pausanias imagines, that Jupiter would send her rain: [9] Εστι δε και Γης αγαλμα ικετευουσης υσαι οι τον Δια. The tra-

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[6] Pausanias. l. 1. p. 64. Many suppose the place, where the horse was produced, to have been in Scythia: others in Arcadia: others again in Thessaly. See Servius in Virg. Georgic. l. 1. v. 12.

[7] Pausanias. l. 1. p. 57.

[8] Ibid.

[9] Ibid. l. 1. p. 57. He thinks that there was probably some drought in Attica, or perhaps in Greece. But then we should have had Minerva, or some other tutelary Deity of the country, intreating Ζηνα Ομβριον. The intreaties of the Earth should, I think, most naturally be general, and for no less than the whole.

In the Academia, Και φυτον εστιν Ελαιας, δευτερον τουτο λεγομενον φανηναι. Pausanias. l. 1. p. 76.

Sophoclis Œdipus Colon. v. 726. Εστιν οιον εγω κλ.

dition, I make no doubt, was so far true, that the history related to rain: but from the circumstances of the other statues, with which this was surrounded, I should imagine that the purport of this entreaty was rather to avert it as an evil, than to implore it for a blessing. As the object of the supplication was confessedly unknown, we may be allowed to form conjectures as well as the author. I should, therefore, from the collateral histories, imagine, that this statue had the same reference as that of Ilythyia επι γονασιν at Tegea: and that they both related to the Deluge, and to the destruction of mankind in the waters. In short, I take all these to have been general histories; but through length of time mistaken, and abridged, and limited to particular places.

ADDITIONAL TYPES.

TAURUS, APIS, MNEUIS, LABAN, LABAR, LARIS, LARISSA. ALSO OF AITHYA, ILITHYA, ORATHYA; AND OF THE MANES AND LARES.

IT may not be easy at this distance of time to afford uniformly a reason why the Egyptians, and other nations, made use of those particular symbols, by which their histories have been transmitted. At least, if we may in some instances assign a cause, yet in others there may appear no relation between the primitive idea and the substitute, by which it is represented. However, when any light can be obtained, it will be worth our while to investigate the truth, and to find out the latent meaning. For if, by any means, we can arrive at the purport of these emblems, a great insight will be obtained into the mysteries

and mythology of Egypt, and into the history of the first ages. It has been upon this inducement that I have advanced so far, and shall venture to proceed a few degrees farther, in my inquiries upon this subject.

It is said of the Patriarch, after the Deluge, that he became [1] איש האדמה, a man of the earth, or husbandman. This is rendered by the Seventy, ανθρωπος γης; or, as it stands in most of the copies, [2] ανθρωπος γεωργος γης. The middle term is redundant, and was originally a marginal interpretation of the two extremes: by which is meant, that Noah was a person addicted to agriculture. This circumstance was religiously recorded in all the antient histories of Egypt. And it was upon this account, I imagine, that the ox, so useful in husbandry, was made an emblem of the Patriarch. Hence we find many pieces of antient sculpture, upon which is to be seen the Ox's head, with the Egyptian modius between his horns, relative to the circumstances of this history. But, exclusive of these engraven symbols, the living animal was, in many places, held sacred, and reverenced as a Deity. One instance of this was at Memphis,

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[1] Genesis. c. 9. v. 20.

[2] Και ηρξατο Νωε ανθρωπος γεωργος γης· και εφυτευσεν αμπελωνα. Ibid.

where they worshipped the sacred Bull Apis: and another was to be found at Heliopolis, where they held the Bull Mnevis, or [3] Mneuis, in equal veneration. The like custom was observed at [4] Momemphis, [5] Aphroditopolis, and [6] Chusa, with this difference, that the object of adoration in these places was an Heifer or Cow.

That the Apis and Mneuis were both representations of an antient personage is [7] certain: and who that personage was may be known from the account of him given by Diodorus. He speaks of him by the name of Mneues: but confines his history to Egypt, as the history of Saturn was limited to Italy; that of Inachus and Phoroneus to Argos; of Deucalion to Thessaly. Mneues, or, as the antient Dorians expressed it, Mneuas is a compound of Men-Neuas, and relates to the same person, who in Crete was styled Minos, Min-noas, and whose city was Min-Noa: the

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[3] Diodor. Sic. l. 1. p. 19. Τρεφουσι δε τον Απιν εν Μεμφει, και τον Μνιν εν Ἡλιουπολει. Euseb. P. E. l. 2. c. 1. p. 51.

[4] Strabo. l. 17. p. 1155. Θηλεια βους ιερα.

[5] Ibid. l. 17. p. 1163. Λευκη βους ιερα.

[6] Κωμη Αιγυπτια Χουσαι το ονομα.—Εν ταυτη σεβονται Αφροδιτην, Ουρανιαν κυνην καλουντες. τιμωσι δε και θηλειαν βουν.—και αυτην δε την Ισιν Αιγυπτιοι, βυκρανοις και πλατταισι, και γεγραφασι. Ælian de Animal. l. 10. c. 27.

[7] Ταυρος, Διονυσος. See Lycophron. v. 209 and Scholia.

same also who was represented under the emblem of the Men-Taur, or Mino-taurus. Diodorus speaks of Mneues as the first lawgiver; and says, that he lived after the æra of the Gods and Heroes, when a change was made in the manner of life among [8] men. He describes him as a man of a most exalted soul, and a great promoter of civil society, which he benefited by his laws. These laws were unwritten; and he received them from the chief God Hermes, who conferred them as a gift of great importance upon the world; which through them would be highly benefited. He was the same as Menes, whom the Egyptians represented as their first king; and a great benefactor. This was the person who [9] first sacrificed to the Gods, and brought about the great change in diet; a circumstance, which occurs continually in the history of the [10] first ages. We find it made a characteristic of almost every antient personage, τες ανθρωπες εξ αγριε και θηριωδες διαιτης μεταςησαι, *that*

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[8] Μετα την παλαιαν τυ κατ' Αιγυπτον βιυ καταςασιν, τυ μυθολογυμενην γιγονεναι επι τι των Θεων και Ηρωων, φασι πρωτον αγραπτοις νομοις χρησασθαι τα πληθη βιουν (lege Βουν) τον Μνευην, ανδρα και τη ψυχη μεγαν, και τω βιω κοινοτατον των μνημονευομενων. Προσποιηθηνα δε αυτω τον Ερμην διδασκειν τυτες, ως μεγαλων αγαθων αιτιυς ισομενυς. Diod. l. 1. p. 84.

[9] Ibid. p. 42.

[10] Την παλαιαν βιυ καταςασιν. See above.

he withdrew mankind from their savage and bloody repasts. Of this foul and unnatural manner of feeding, which prevailed in the antediluvian world, I have spoken before. The poets, and mythologists, continually allude to it, and memorials of it were kept up in all their rites and mysteries, where one part of the ceremony consisted in eating raw flesh, which was often torn from the animal, when alive. Menes, who put a stop to this cruel practice, and introduced a more mild diet, is styled Meen by Herodotus, and was the same as Men-Neuas, of whom I have been speaking; the same also as the Men-Taur, and Taur-Men, of other countries. Diodorus calls this famous lawgiver [11] Βαν Μνευην, Taurus Men-Neues; from whence we may judge, that he was the same person, whom the Egyptians reverenced under the symbol of the sacred Bull; especially as it was called by the same name Mneuas, and Mneues.

The name of Apis I imagine to have been an Egyptian term for a father: whence came the term Appa, Appas, and Apia among the Greeks: which last is equivalent to Patria among the Romans. Homer industriously adheres to antient

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[11] In the present copies it is Ϛιουν Μνευην, which is not sense. It undoubtedly should be altered to Βαν; for that was his title: and he was reverenced under that symbol.

words: and he tells us, when Nestor was sent from Pylos to fight against the Centaurs of Thessaly, that he went [12] τηλοθεν εξ απιης γαιης. This may signify either that he went far away e patriâ terrâ, from his own country: or else to a great distance from the region of Apis, which undoubtedly was so called from Apis of Egypt. In this interpretation I differ from [13] Strabo, Eustathius, and all the Scholiasts; who think, that by Apia was meant something at a distance. Hence τηλοθεν εξ απιης γαιης must signify longe a longinquâ terrâ; which is scarcely sense. Pausanias, who was as good an antiquary, as Strabo was a geographer, assures us, that of old the whole region of the Peloponnesus was styled [14] Apia: and that it was so denominated from Apis. We may therefore be assured, that the term was sometimes used for a proper name. But it likewise signified patria, from Apis a father: whence came the Greek term

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[12] Iliad. A. v. 270. Γ. v. 49. Odyss. H. v. 25.

[13] They render απια by πορρω απηχουσα. Εκ γης μακραν απηχουσης. Schol. in Hom. Iliad. l. A. v. 2. Απιαν δε πορρω μαλλον. Strabo. l. 8. p. 570.

[14] Την εντος Ισθμιαν χωραν Απιαν απ' εκεινου (Απιδος) καλεισθαι. Pausan. l. 2. p. 123. Apis is supposed to have come from beyond Naupactus; Απις εκ περας Ναυπακτιας. Æsch. Supplices. But by the coming of Apis is to be understood the introduction of particular rites; which were originally from Egypt.

[15] Αππας, ὁ τροφευς, *Appas, which signified a parent.* Apas was expressed Appas, just as Atis was rendered Attis; Amon, Ammon: Adon, Addon. Diana is made to say to Jove,

[16] Δος μοι παρθενιην αιωνιον, Αππα, φυλασσειν.

Grant me, my dear Appa, to maintain a perpetual virginity. Ulysses, speaking to Alcinous of his own country Ithaca, styles it [17] απιη γαια, by which is undoubtedly meant patria terra. The name of the earth itself among the Scythæ was [18] Apia, the feminine of Apis. This could not signify remote. No people would give the word *distant* for a general term to the Earth, which they worshipped as a Goddess; no more than they would to the country, where they resided. They esteemed the Earth their common parent, and hence they gave her the name of Apia, as they gave the title of [19] Pappaius to Zeus; whom

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[15] Hesychius.

[16] Callimach. H. Dian. v. 6.

[17] Homer. Odyss. H. v. 25.

[18] Herodotus. l. iv. c. 59.

[19] Pappa, and Pappus, signified in many languages a father. Hence παππαζουσι, πατερα προσαγορευουσιν. Hesych. When Nausicaa in Homer addresses her father, she calls him Pappa. See Herodot. above.

they looked upon as their father. One term explains the other precisely. And that we may not be at a loss to know, who was meant by this reputed father Apis; Epiphanius tells us that he was the same as [20] Inachus: in whose days the Deluge happened.

I have mentioned, that the Mneuis, or as the Dorians express it [21] Mneuas, is a contraction of Men-Neuas, the Lunar God Neuas, the same as Noas, or Noah. It has also been shewn, that Osiris, the planter of the vine, the inventor of the plough, the great husbandman, was no other than Noah; and to him these animals were sacred. Plutarch accordingly informs us, [22] Τυς Ταυρυς τυς ἱερυς, τον τε ονομαζομενον Απιν, και τον Μνευιν, Οσιριδι καθιερωθηναι, *that the bulls, both that which was called Apis, and the other named Mneuis, were alike sacred to Osiris.* They were looked upon as [23] living oracles, and real Deities: and to be in a manner animated by the very soul of the personage, whom they [24] represented. Diodorus speaks of

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Παππα φιλ', ωκ αν δη μοι εφοπλησειας απηνην. Odyss. Z. v. 57.

[20] Hæres. l. 1. p. 11. Ιναχε, Απιδος προτερον κληθεντος.

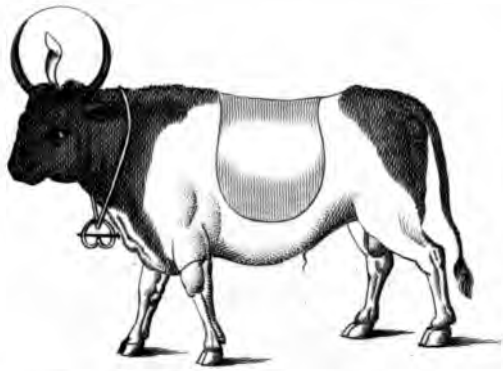
[21] Mneuis, Μνευις, of Diodorus. l. 1. p. 19.

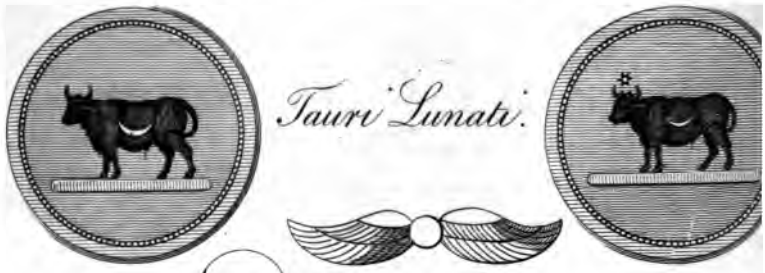
[22] Isis et Osiris. p. 366.

Βυν γαρ Οσιριδος εικονα νομιζουσι. Ibid.

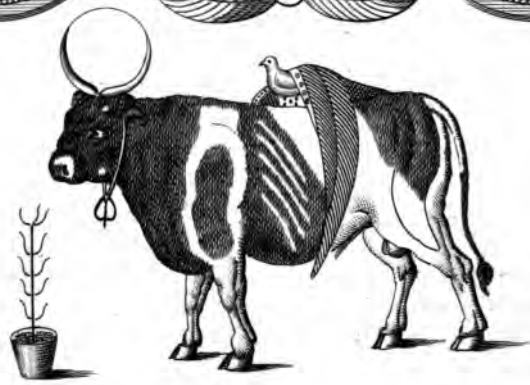
[23] Ευμορφον εικονα χρη νομιζειν της Οσιριδος ψυχης τον Απιν. Ibid. p. 362. Τον δε Απιν εικονα μεν Οσιριδος εμψυχον ειναι. Ibid. p. 368.

[24] Ὁ Βυς Απις, ὁ εστιν αυτος Οσιρις. Ibid.





Tauri Lunati.



Taurus Apis et Mneuas cum Columbâ sacrâ.

the honour, in which they were held, as being equal to that paid to the [25] Gods. In another place he assures us, that they were reverenced as Deities, and this [26] universally, by all the people of Egypt. The Mneuis was worshipped at Heliopolis, as the Apis was at Memphis: hence some have thought, that the former was particularly sacred to the Sun. They were both equally dedicated to Osiris: who among other titles had that of Helius: but they related more to him under the character of the Deus Lunus, and from hence the Mneuis was denominated. Under this character the Egyptians did not refer to the planet in the heavens, but to a person; and to the machine, in which he had been preserved: the same, which was styled Rhea and Damater.

The Egyptians imagined, that the Ark had a resemblance to the new moon; which I have shewn to have been a favourite emblem. And there is reason to think, that they made use of

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Τελευτησαντος Οσιριδος εις τουτον (Θεον) ἡ ψυχη αυτου μετεςη, και δια ταυτα διατελει μεχρι και νυν. κλ. Diodor. l. 1. p. 76.

[25] Τους δε ταυρους τους ἱερους, τον τε Απιν, και τον Μνευιν τιμασθαι παραπλησιως τοις Θεοις. l. 1. p. 79. Απις, θεος Αιγυπτιων. Suidas.

[26] Τους δε Ταυρους τους ἱερους—σεβεσθαι καθαπερ θεους κοινη καταδειχθηναι πασιν Αιγυπτιοις. l. 1. p. 19. Apis, populorum omnium numen. Mela, l. 1. c. 9. Θεος ενεργετατος ὁ Απις. Ælian de Animal. l. 11. c. 10.

some art to impress the figure of a crescent upon the sides of these sacred animals: as it is certain, that white marks of this form were generally seen upon them. The Mneuis was uniformly chosen of a [27] black colour, that these impressions might more plainly appear. The like is said of the Apis, who is by Pliny described as a Deity. [28] Bos in Ægypto etiam numinis vice colitur: Apim vocant. Insigne ei in dextro latere candicans macula, cornibus lunæ crescere incipientis. The same account is given by Marcellinus. [29] Est autem Apis bos diversis genitalium notarum figuris expressus, maximeque omnium corniculantis lunæ specie lateri dextro insignis. These animals are [30] said to have had this regard paid to them, *as being emblems of husbandry, which Osiris found out: and they were designed as memorials of the fruits of the earth being propagated: and of the persons to whom the world was indebted for those*

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[27] Μνευις—βοων μεγιστος, σφοδρα μελας. Απις—μελανα και αυτον ὑπερ των αλλων. Porphyrius apud Euseb. Præp. Evan. l. 3. c. 13. p. 117.

[28] L. 8. c. 46. p. 472.

[29] L. 22. p. 257.

[30] —Αμα μεν δια γεωργιας χρειαν, ἁμα δε και δια το των ἐυρεντων τους καρπους την δοξαν ταις τουτων ευεργεσιαις παραδουναι γεγονεναι τοις μεταγενεστεροις εις ἁπαντα τον αιωνα. Diodor. l. 1. p. 79.

blessings: that the remembrance of so great benefactions might last to the latest generations.

But they were not only representatives of the person, or persons, by whom the world had been so much benefited; but, as I have before mentioned, of the machine likewise, in which they had been preserved. This was described as a crescent; and called Theba, Baris, Argus. In consequence of which we find, that these terms, and the name of an Ox or Bull, were among the eastern nations synonymous. The Syrians, like the people at Mo-Memphis, held a Cow in great reverence: and to what they alluded may be known by the etymologists, who have commented upon their worship. [31] Θηβα Συριοι λεγεται η Βους. *The sacred heifer of the Syrians is no other than Theba, the Ark.* [32] Θηβα γαρ η Βους κατα Συρους. *The Ark among the Syrians is styled Bous, a cow:* undoubtedly because it was so typified. Hesychius, conformably to the above, mentioning the various significations of the term Βους, Bos, takes notice, [33] Βους, — Βαρις, Αργος: *By an Ox or Bull is signified Baris, and Argus*: two names of the sacred ship, the same as Theba above. The sacred cakes,

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[31] Etymolog. Magnum.

[32] Scholiast upon Lycophron. v. 1206.

[33] So it should be read. It stands now Βαρος Αργος.

which were offered at the Arkite temples, were styled *Boun*, and were presented upon every seventh day. They had little horns, and were sacred to Selene: as we learn from Hesychius, who renders the term Bous, [34] Βους ἑβδομος πεμμα εστι, και της Σεληνης ἱερον. The same emblem was held sacred in Persis, and Chusistan; where Mithras the parent of mankind was represented under the figure of a steer, or heifer. Statius has some allusions to this image, when he mentions

[35] Perseï sub rupibus antri
Indignata sequi torquentem cornua Mithran.

Upon this the Scholiast observes, [36] Persæ in Spelæis coli Solem primi invenisse dicuntur. Est etiam in spelæo quidam Persico habitu cum tiarâ utrisque manibus bovis cornua comprimens, quæ interpretatio ad lunam dicitur. He says, that the purport of the sculpture related to the moon. It did so: however not to the planet; but to the

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[34] Of the sacred Boun, see vol. 1. p. 298. The Melissæ, those priestesses of Selene, were styled Θυγατερες. Σεληνην Μελισσαν καλουν· —Θυγατερες δε αι Μελισσαι. Porph. de Antro Nympharum. p. 262.

[35] Thebaid. l. 1. v. 720.

[36] Schol. ibid. Ταυρος μεν Σεληνη. και ὑψωμα Σεληνης ὁ Ταυρος. Porphyrius supra.

Arkite crescent, of which Mithras Tauriformis was the supposed Divinity. Of the grottos here alluded to by the Scholiast, which were situated near the Campus Magorum, I have before taken notice. Among those antient entablatures, which are there carved in the rock, there is one above the rest curious. In this is described Mithras Bovinus, with the head and horns of a bull; similar to the figures of Isis in Egypt. There is also the celestial bow; and over all is the child Eros, or Maneros, winged, and sitting upon the bow: also a person ascending some steps to adore the sacred phænomenon. It is a remarkable piece of sculpture: and every part of it illustrates the subject, of which I have been hitherto [37] treating.

These symbolical animals of Egypt are by many writers spoken of as Vituli, or [38] calves: and Herodotus, treating of Apis, mentions him as ὁ μοσχος ὁ [39] Απις καλεομενος: *the steer called Apis*. When the Israelites fell into the idolatry of Egypt, they worshipped a calf in Horeb. And when this folly was renewed under Jeroboam, still the ob-

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[37] A copy of it has been given before, vol. 1. p. 232, and is here again represented upon a larger scale.

[38] Δια τι εφυγεν απο σε ὁ Απις; ὁ μοσχος, ὁ εκλεκτος σε ουκ εμεινεν. Jeremiah. c. 46. v. 15.

[39] L. 3. c. 28.

ject of worship was the same. This king made two [40] calves: one of which he set up in Bethel, and the other in Dan. They are sometimes represented as females; and in the book of Tobit complaint is made against the apostate Tribes in Israel, *who all sacrificed to the Goddess Baal, represented by an heifer.* [41] Πασαι αἱ φυλαι, αἱ συναποστασαι εθυον τη Βααλ, τη δαμαλει. This was certainly an emblem of that supposed Deity, called Gaia, Rhea, and Damater.

[42] Γαια Θεα, μητερ Μακαρων, θνητων τ' ανθρωπων.

Hence Apuleius, when he is describing the Pompa Isiaca, says of the sacred Cow, [43] Erat ea Bos omniparentis Deæ fœcundum simulachrum. From this we may be led to infer that the female was the appointed emblem of the Ark; and the male of the person. The shrines, where this strange adoration was paid, were esteemed oracular: whence the animal had the name of Alphi, Dei vox: which was rendered Alpha by the Greeks. Hesychius accordingly tells us, Αλφα βους; or Αλφα ἑους

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[40] 1 Kings. c. 12. v. 28, 29.

[41] C. 1. v. 5.

[42] Orphic Hymn. 25.

[43] Metamorph. l. 9. p. 373. Edit. Delph.

κεφαλη, Φοινικες. *The Phenicians call an Ox, or Cow, or the head of those animals, Alpha.* And Plutarch, speaking of Cadmus, says, [44] *that he placed Alpha the first letter, because among the Phenicians it was the name of the sacred Steer or Heifer.* I have before taken notice, that the Grecian writers have supposed Cadmus to have been conducted by a Cow: but the true history may be known from the description of the Cow, by which Cadmus, or rather the Cadmians, are said to have been directed.

[45] Λευκον σχημ' εκατερθε περιπλοκον πυτε μηνης.

It had upon each side a mark, resembling the figure of the moon. Pausanias mentions the same circumstance: and says, [46] *that it was a white mark, and like the moon, when at full.* Among all the samples, which are now extant either upon coins or marbles, the mark is uniformly a crescent: and such we may imagine the true history to have

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[44] Δια το Φοινικας ουτω καλειν τον Βου. Sympos. Quæst. ix. 3. p. 738.

[45] Schol. in Aristoph. Εκατεχ. v. 1256.

[46] Εκατερθας της Βους πλευρας σημειον εστιναι λευκον, εικασμενον κυκλω της Σεληνης, οταν εις πληρης. l. 9. p. 733. See backward the treatise upon Cadmus. vol. II. p. 426.

been, from whence Pausanias copied. The peculiar hieroglyphic, with which the animal was supposed to have been distinguished, shews, that the history related to one of the sacred kine of Egypt; and from them the oracle was derived.

The Egyptians undoubtedly worshipped one of these sacred animals at their city Pharbethus: for Phar in the Amonian language, like פר, of the Chaldeans, and Hebrews, signified an Ox, or Bull; and by Beth was denoted a temple. Hence by Phar-Beth is to be understood Bovis Æcles, the temple of the sacred Bull. I have before shewn, that Petah, and Patah, signified an Officer, and Priest. Hence the persons styled in the [47] scriptures Petah-Phar, and rendered in our version Potiphar, and Potiphera, were priests of this order. Potiphar priest of On was an attendant upon the Mneuis in the city Zoan, or Heliopolis: which was also called On. Analogous to this Isis Pharia was in acceptation Dea Bovina from the hieroglyphic [48] Phar, under which she was repre-

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[47] Genesis. c. 39. v. 1. and c. 41. v. 45.

[48] Nunciat octavam Phariæ sua turba Juvencæ. Martial. l. 10. Epig. 48.

Isi, Phoronæis quondam stabulata sub antris,
Nunc Regina Phari. Statius. Sylv. l. 3. Ad Metium Celerem.

He speaks, as if her title related to the Pharos. Regina Pharia signifies Isis Bovina.

sented. In a former treatise I imagined, that by Pharbeth was meant the house of Pharaoh; and I have [49] repeated it: but Beth is generally to be understood in a religious sense; and as Phar signified an Ox or Bull, I should be inclined to the latter interpretation. Pataneit was a title of the same purport as Petaphar. Proclus speaks of a Sonchin, or priest, at Heliopolis, who was so called. He expresses it [50] Πατενειτ; which is a variation of little consequence. Neit had the same signification as Phar; and is by Macrobius rendered [51] Netos, or Neton: who says, that the sacred Bull at Heliopolis was so called. Hence Pata-Neit was Sacerdos Bovis: Apis, vel Mneuis, Minister. Isis Pharia was also styled Neit, which the Grecians expressed [52] Νηιθ: and her priest at Sais was called Petaneit; Sacerdos Isidis Bovinæ.

In respect to the Apis and Mneuis, there seems to have been a determined period for their worship: at the expiration of which they were carried to the Nile, and drowned in the [53] river. This

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[49] Vol. 1. p. 122. Radicals.

[50] Proclus in Timæum. l. 1. p. 31. Ἰσεῖ ονομαζομενῳ Πατενειτ.

[51] L. 1. c. 21. p. 212. Taurum Soli sacrum, quem Neton cognominant. Net-On. Taurus Solis.

[52] Plato Timæus. vol. 3. p. 21. Αιγυπτιοι τ'ονομα Νηιθ.

Νηιθ, Αθηνα παρ' Αιγυπτιοις. Hesych.

[53] Apis—post vivendi spatium præstitutum, sacro fonte immersus. Marcellinus. l. 22. p. 257.

was attended with universal lamentations; during which the priests went in quest of another of the same kind with the necessary marks. When such a one was found, he was led in triumph to the temple, and the same rites were renewed. But though writers speak of these necessary characteristics, as originally inherent in the animals, yet the lunar emblem upon the side was certainly a work of art. The people in Egypt told Plutarch, that it was effected, [54] *επαφη της Σεληνης, by a touch of the moon:* which he understands of the [55] planet. The persons who afforded the intelligence, undoubtedly meant, that it was done by the application of an instrument in the form of a crescent. With this they applied some caustic, by which they took off the black hairs: and in the room of these, white ones succeeded in the shape of a lunette. We are told, that when the Apis died, it was put into a *σαρος*, or coffin, and solemnly interred in the temple of [56] Sarapis. I cannot in this place omit taking notice of the name Sarapis, about which there has often been controversy even among some of the antients. This arose from

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[54] Sympos. l. 8. p. 718.

[55] Suidas supposes, that the Apis was conceived *απ Σελασος της Σεληνης.*

[56] Clemens Alexand. Strom. l. 1. p. 383.

their blending two different ideas under one term: which the Egyptians certainly distinguished. But as the words were nearly the same in sound, the Grecians have confounded them; and used them indiscriminately. Sar signified any thing noble. Those great lords, the Tyrians, are by the sacred writers styled [57] Sarim. Osiris, the great husbandman who had been exposed in an ark, was styled Sar-Apis; which signifies illustris Genitor, the great father of mankind. But there was likewise the term Sor, from whence came the σορος of the Greeks; which signified a bier or coffin: also a place of interment. Hence the temple, where the dead Apis was deposited, had the name of Sor-Apis, rendered inaccurately Sarapis. Plutarch did not know the distinction, and hence fancied, that some people in Egypt would not allow Sarapis to have been a God. [58] Ουκ ειναι θεον τον Σαραπιν, αλλα τον Απιδος σορον ουτως ονομασθαι. *Instead of admitting Sarapis as a Deity, they insisted that it was only the tomb of Apis.* The dispute was about the sound of a word. No Egyptian could

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[57] Isaiah. c. 23. v. 8. See Radicals. p. 90.

[58] Isis et Osiris. p. 362. Sor also among the Amonians signified a bull: which was sometimes expressed Tor, and Tur. Sar-Apis may therefore sometimes signify the Bull-Apis.

deny the divinity of the God [59] Serapis: but Sor-Apis had another meaning: and this was the term in debate. The Egyptians insisted, and with good reason, that Sor-Apis was a name given to the place of sepulture of the sacred bull, and did not relate to the Deity. That I am right in my notion may be proved from the testimony of Nymphodorus of Amphipolis. He says expressly, that when the Apis died, and had been embalmed, the priests laid it in a σορος, or tomb. And that this was in the temple of the Deity, or Dæmon, whom they most honoured: and the place of sepulture was called [60] Soro-Apis. Nymphodorus seems afterwards, in some degree, to confound the terms; but it is manifest, that the Dæmon, (Δαιμων) or deified man, was Sar-Apis, and that Sor-Apis was the tomb.

It has been mentioned, that the Minotaur, the Taurus Lunaris, of Crete, was represented as a Man with the head of a Bull. This was an hieroglyphic introduced into that country from Egypt. That it was an Egyptian emblem may

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[59] Τυτον οι μεν Δια εφασαν ειναι, οι δε τον Νειλον, δια το μοδιον εχειν εν κεφαλη, και τον πηχυν. Suidas.

Ωρον—οι μεν Οσιριν, οι δε Σεραπιν, οι δε Σωθι Αιγυπτιοι.

Plut. Isis et Osiris. p. 375.

[60] Καντευθεν Σοροαπιν κληθηναι. Clemens Alex. Strom. l. 1. p. 383.

Meno-Taurus Ægyptiacus Biceps cum Sacerdote Supp

Tauro-Menes, et Tauro-Menes Siculus

Meno-Tauru
M Arkæus.

be known from a specimen still remaining, which is to be seen upon those curious monuments of Egyptian antiquity, in the British Museum. The Deity is here described sitting in an erect posture, in the express form of the Minotaur; only with this difference, that, like many emblematical figures in Syria, Babylonia, and other parts of the east, he is represented with two heads. His horns are industriously so placed as to form two lunettes. In his hand he holds an instrument like a scythe, as a token of husbandry; and before him is a priest upon his knees, who seems to be dedicating two small pyramids.

From these hieroglyphics misinterpreted came the stories of Europa and Pasiphaë; also the fable about Argus and Iö. They all related to the same event; and to the machine styled Βας, and Taurus, wherein Osiris was inclosed. For it is said of Isis, that during the rage of Typhon, she preserved Osiris in an ark of this denomination: [61] εις βαν ξυλινην εμβαλειν; *She inclosed him in a bull of wood:* by which is meant the ark, Theba. The Syrians understood it so. [62] Θηβα γαρ ἡ βους κατα Συρους. *A Bull or Cow among the Syrians signified an Ark, or Theba:* — απο Καδμε βοος φασι Θηβην

[61] Diodorus Sic. l. 1. p. 76.

[62] Lycophron Scholia. v. 1206.

την επταπυλον κληθηναι. *The city Theba in Greece, so renowned for its seven gates, was denominated from the sacred Cow, by which Cadmus was directed.* The name of the animal must, therefore, have been Theba: and we may be assured that the Syrians and Egyptians under this hieroglyphic continually referred to the [63] Ark. The city Tyre, from whence Europa is supposed to have come, was named Sor, and Tur, similar to the שור, and תור, of the Chaldeans. Both these terms signify a Bull: and it was undoubtedly the insigne, by which the Deity was there represented.

There were many Arkite ceremonies in different parts of the world; which were generally styled Taurica Sacra. In some of these there was a memorial of the Παλιγγενεσια: and those who were initiated imagined, that they obtained, by their admission to these rites, an addition to their [64] term of years. These mysteries were of old attended with acts of great cruelty. Of these I have given instances, taken from different parts of the world: from Egypt, Syria, Cyprus, Crete, and Sicily. The Bull of Perillus was probably constructed upon a religious account, and designed for a renovation of some cruel rites; which

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[63] Θηβα κιβωτιον. Hesych.

[64] See Hoffman. Taurobolium.

were prevented by the prince of the country. Practices of this nature prevailed in the [65] Tauric Chersonesus. The Scuthæ of these parts worshipped Diana under the title of [66] Tauropolus, and [67] Taurione. There is reason to think, that the Deity was here represented under the Egyptian hieroglyphic of either a steer or heifer. It is expressly said by Eustathius, that the region was denominated from the animal Taurus; and that it was so named in memorial of an antient history, which was certainly imported from Egypt. [68] Οι δε Ταυροι το εθνος απο τε ζωε Ταυρε, φασι, καλενται, δια το εκει τον Οσιριν ζευξαντα ξεν αροσαι γην. — και ἡ Αρτεμις δε Ταυροπολος απο τετων δοκει των Ταυρων λεγεσθαι, οἰς εχαιρεν, ὡς ξενοκτενεσιν επ' αυτη. We find, that according to the custom of most nations, the people of the Chersonesus supposed the Deity to have been of their country: in other respects the history is conformable to the truth. We learn from the above, *that the Tauric nation was so named from the animal Taurus, or Buli, which was looked upon as a memorial of the great husbandman*

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[65] Clementis Cohort. p. 36.

[66] Diodorus Sic. l. 4. p. 248. Βαρβαρες θυειν Αρτεμιδι Ταυροπολῳ.

[67] Ταυριωνη — εν Ταυροις της Σκυθιας τιμωμενη (θεα). Suidas.

[68] Eustath. in Dionys. v. 306.

Osiris, who first taught agriculture, and to whom was ascribed the invention of the plough. The Tauric nation was a colony of [69] Cuthites, as will be hereafter shewn. They worshipped Osiris, whom they styled [70] Ait-Osiris: also Hestia, the same as Damater, whom they called [71] Tabita, from the Chaldaic, תבת, Arca: and they gave to Artemis, or Diana, the name of Tauro, Tauropolus, and [72] Taurione. From laying these histories together it is apparent, that Artemis Diana, and Venus Dione, were in reality the same Deity, and had the same departments. This Sylvan Goddess was distinguished by a crescent, as well as Juno Samia; and was an emblem of the Arkite history; and in consequence of it was supposed to preside over [73] waters. Hence we find an in-

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[69] They were styled Βασιληιδι Σκυθαι, Royal Scuthæ: Herodotus. l. 4. c. 57. So in Egypt they had been called Royal Shepherds: Βασιλεις Ποιμενες.

[70] Herod. ibid.

[71] Ibid.

[72] Suidas, Ταυριωνη.

Ταυρω ἡ εν Ταυροις Αρτεμις. Hesych.

Called by Euripides Αρτεμιν Θεων ανασσαν· Hippol. v. 1521. She was consequently the same as Hera or Juno. Hence probably her name is a compound of Hara-Temis, the same as Themis, the Goddess of Justice. I have sometimes thought that it was from Ar-temis, the city of Themis.

[73] Εσση και λιμενεσσιν επισκοπος. Callimachus. H. to Diana.

scription in [74] Gruter, wherein Diana is at the same time called Regina undarum, and Nympha, decus nemorum. The name Taur-Ione shews the history to which she related; for Taurus was an emblem of the Ark: and by Taur-Ione was signified the Arkite Dove. There is reason to think, that among this people the chief memorial of the Patriarch, and the Deluge, was preserved under an hieroglyphic of this nature. For as the Dove was an emblem of that Providence, by which mankind were saved; and as the machine, in which they were preserved, was styled Taurus, we may suppose that these symbols were introduced together from specimens in Egypt. And though in the history of that country the name of Taur-Ione does not at present occur, yet what is extraordinary, and more to the purpose, the hieroglyphic is still to be seen: and agrees precisely with my hypothesis. In the account given by Kircher of the Pamphilian obelisk, there is introduced from the Bembine

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v. 39. Hence Artemis Λιμναια, and Λιμνατις. Pausanias. l. 2. p. 128. l. 3. p. 271. l. 4. p. 287.

[74] P. xxxix. n. 8.

Hanc tibi marmoreo cæsam de monte, Diana,
Regina undarum, Nympha, decus nemorum.

table a representation of the Egyptian Apis. He is described with his horns luniformes, and upon his back is the mysterious Dove, Iönah, with its wings low expanded, affording, as it were, security and shelter to the animal beneath. It is an hieroglyphic, as curious, as it is antient: and wonderfully illustrates the history, of which I have been treating.

As the Egyptians imagined, that the horns of a young Ox or Bull had some resemblance to a lunette, which was an emblem of the Ark; we find most of the Arkite divinities distinguished either with a crescent, or with horns. The Bull of Europa is described as having its horns full budded, and bearing a resemblance to the new moon.

[75] Ισα δ' επ' αλληλοισι κερα ανετειλε χαρηνα
Αυτυγος, ἡμιτομου κεραης ἁτε κυκλα Σεληνης.

In the history of Dionusus we have continual references to this hieroglyphic. He was called δικερως, and ξυκερως: and in the Orphic hymns he is described as having the countenance of a bull.

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[75] Moschi Europa. v. 87.

[76] Ελθε, Μακαρ Διονυσε, πυριστορε, Ταυρομετωπε.

There is an invocation of him equally remarkable in another hymn.

[77] Κικλησκω Διονυσον, εριβρομον, ευαστηρα,
Πρωτοφυον, διφυη, τριγονον.
Αγριον, αρρητον, χρυφιον, δικερωτα, διμορφον,
Κισσοβρυον, Ταυρωπον.

He was also represented in the shape of a bull by some of his votaries. [78] Ταυρομορφον Διονυσον ποιουσι — πολλοι των Ελληνων. He was styled Βουγενης, Bougenes, or the offspring of a Bull, by the people of [79] Argos; who used to invoke him as a resident of the sea, and intreat him to come out of the waters. The author of the Orphic hymns calls him Ταυρογενης, analogous to Ξυγενης before.

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[76] Orphic Hymn. 44.

Tigres pampineâ cuspide territans,
Et mitrâ cohibens cornigerum caput. Seneca Hippol. v. 752.

[77] Orph. Hymn. 29. So Ταυροκερως Μηνη. Hymn. 8. See Lycophron. v. 209. and Scholia.

[78] Isis et Osiris. p. 364.

[79] Plutarch. ibid.

[80] Ταυροgενης Διονυσος ευφροσυνην τοις θνητοις.

Ταυροgενης is precisely of the same purport, as Θριβαιγενης: and the words in this passage certainly mean, *That the Ark-born Deity, Dionusus, restored* [81] *peace, and happiness, to mortals.* There is not an epithet among the quotations above, but is rendered intelligible by the method of analysis, upon which I have proceeded. By the same means we may understand every title given to Dionusus by Ovid, when he describes his rites, as they were celebrated by the people of Thracia.

[82] Thuraque dant, Bacchumque vocant, Bromiumque,
Ignigenamque, satumque iterum, solumque bimatrem:
Additur his Nyseus, indetonsusque Thyoneus;
Et cum Lenæo genialis consitor uvæ:

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[80] Orphic Fragment. 28. p. 390. Dionusus was called Ταυροκερως ὑης according to Euphorion.

Τῃ Ταυροκερωτι Διωνυσῳ κοτισασα. Theon in Aratum.

[81] The purport of his name in Scripture was peace and consolation: and it is accordingly so interpreted, as I have before shewn. Νωε ἑρμηνευεται αναπαυσις. Hesych.

[82] Ovid. Metamorph. l. 4. v. 11.

Nyctelíusque, Eleleusque Parens, et Iacchus, et Evan.
Et quæ præterea per Graias plurima Gentes
Nomina, Liber, habes: tibi enim inconsumpta Juventas:
Tu puer æternus: Tu formosissimus alto
Conspiceris cœlo: tibi, cum sine cornibus adstas,
Virgineum caput est.

The Patriarch was esteemed the God of mariners, and was worshipped under this character in his temple at Canobus. The Greeks called him Poseidon, and bestowed upon him the genuine characteristics of Hippius, and Taureus. Iolaus says to Hercules,

[83] Πατηρ ανδρων τε, θεων τε,
Τιμα σην κεφαλην, και Ταυρεος Εννοσιγαιος,
Ος θηβης κρηδεμνον εχει.

By θηβης κρηδεμνον is properly meant in a mystic sense the hymen, or veil, of the Ark: but in the legendary story of Hercules it is made to signify

[83] Hesiod. Ασπις. v. 104. Ταυρος, Ταυρεος, ὁ Ποσειδων. Hesych. Ταυρια, ἑορτη τις αγομενη Ποσειδωνος. Ibid. See vol. 1. p. 378. of this work.

the walls of a city. As the Patriarch was esteemed the great Deity of the sea, and at the same time was represented under the semblance of a bull, or with the head of that animal; we find this circumstance continually alluded to by the poets, and mythologists of Greece. Euripides, in particular, speaks of the Ocean under this character.

[84] Ποντου, Ωκεανος ὁν
Ταυρεοκρανος αγκαλαις
Ελισσων κυκλει χθονα.

And as all rivers were looked upon as the [85] children of the Ocean, they likewise were represented in the same [86] manner. Hence we read of Tauriformis Aufidus: and the Tiber is called

Corniger Hesperidum fluvius regnator aquarum.

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[84] Orestes. v. 1384. Oceanus was the same as Helius, and Osiris. Τον γαρ Ωκεανον Οσιριν ειναι. Plut. Isis et Osiris. p. 364.

[85] Εξ ὑπνῳ παντες ποταμοι κ. λ. Homer. Iliad Φ. v. 197.

[86] —— —— Pater ipse bicornis
Inachus. Statius. Theb. l. 2. v. 217.
Claudian of the Tiber. Taurina levantur
Cornua temporibus. Cons. Prob. et Olyb. v. 220.

It was for this reason that the river Achelous, so particularly sacred, was supposed to have turned himself into a bull. In short, every personage that had any connexion with the history of the Ark, was described with some reference to this hieroglyphic. Hence we read of Tauro, and Taur-Iöne Artemis, of whom I have spoken. Ovid, speaking of Egyptian Isis, says, that she had horns like the moon.

[87] Imitataque Lunam
Cornua fulserunt.

He had before given a fine description of this Goddess, with an assemblage of other emblematical personages, all relative to this history. The account is to be found in the fable concerning Iphis, where Isis appears to Telethusa.

[88] Cum medio noctis spatio sub imagine somni
Inachis ante torum, pompâ comitata suorum,
Aut stetit, aut visa est. Inerant lunaria fronti
Cornua cum spicis nitido flaventibus auro;
Et regale decus: cum quâ latrator Anubis,

[87] Metamorph. l. 9. v. 782.
[88] Ibid. v. 685.

Sanctaque Bubastis, variisque coloribus Apis;
Quique premit vocem, digitoque silentia suadet:
Sistraque erant; nunquamque satis quæsitus Osiris;
Plenaque somniferi serpens peregrina veneni.

The Bull's head was esteemed a princely hieroglyphic: wherefore it is said by Sanchoniathon of Astarte, [89] Επεθηκε τη ιδια κεφαλη βασιλειας παρασημον κεφαλην Ταυρε. *The Goddess placed the head of a Bull upon her own head, as a royal emblem.* And it is said of Isis, whom I just now mentioned, that she was not only described with a lunette; but like Io of the Greeks with the real head of a [90] Bull, or Cow. Such was the figure of the Minotaurus, which Pausanias styles [91] Ταυρον τον Μινω, the Bull called Mino. By this is meant the sacred emblem of the Deus [92] Lunaris No: which emblem was reverenced in Crete at Minoa, the same as Meen-Noa, the city of Arkite Noah. Of this name were many places, of which examples

[89] Euseb. P. E. l. 1. c. x. p. 38.

[90] Το της Ισιδος αγαλμα εον γυναικειον βουκερων εστι, καταπερ Ελληνες την Ιω γραφουσι. Herod. l. 2. c. 41. Ενθα βους ην εν αγαλματι της Ιυς, ητοι Σεληνης. Schol. in Dionys. v. 94.

[91] L. 1. p. 56.

[92] Taur-Meen-No: Taurus Lunaris No.

may be found in Paros, Crete, Sicily, [93] Arabia; and likewise in other parts. And analogous to this we find many mountains, places, and people, named Taurus, Taurica, Taurini, Tauriscl, Tauropolis, Tauropolium, from the same emblematical worship.

The Ark seems to have been sometimes called Centaurus; from whence many of the Arkites had the name of Centauri: and were reputed of the Nephelim race. Chiron was said to have been the son of the Centaur Cronus: but the rest were the offspring of Ixion, and Nephele. [94] Κενταῦρος, ηγοῦν ὁ Κρονος.—Ὁ Χειρων ἐκ Κρονυ· οἱδε λοιποι παντες Κενταυροι παιδες εισιν Ιξιονος, και Νεφελης. They are described by Nonnus as horned, and as inseparable companions of [95] Dionusus. He supposes them to have been the sons of Zeuth: and places them for the most part in Cyprus. There seem to have been ships of old denominated from the Ark Centauri, and Βυκεντάυροι. The Amonians occupied all the upper part of the Adriatic Gulf: and the Veneti at this day call their principal galley the Bucentaur: which Justiniani styles [96] Na-

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[93] See Steph. Byzant. The cities named Minua were of the same purport.

[94] Schol. in Lycophron. v. 1200.

[95] L. 5. p. 176. l. 14. p. 396 and 400. l. 32. p. 804

[96] L. 14.

vigium maximum et ornatissimum. This sort of ships, and ships in general, are supposed to have been first formed in Cyprus: and here Nonnus supposes the Centaurs to have first existed. This notion arose from the original ship, the Ark, being built of [97] Gupher wood. This has been interpreted the wood of the island Cupher, which was the antient name of Cyprus.

Memorials of this nature seem to have been universally preserved; and the same hieroglyphics to have prevailed in regions widely distant. The city Tours in Gaul, which is called Ταυροεις by Stephanus, was the capital of the antient Turones. It is said to have been named from [98] Taurus, a bull, which was an emblem of a ship: though they suppose it to have been the παρασημα of that ship, by which the first colony was brought. There was a curious piece of antient sculpture in the same country, of which the [99] Abbe Banier has given us a short account from the Histoire de la Limagne d'Auvergne of Gabriel Simeoni. It was placed upon the gate of the Hotel Dieu of Clermont, in the above province; and represented a Celtic divinity. It was the figure of a woman's

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[97] Genesis. c. 6. v. 14. Make thee an Ark of Gupher wood.

[98] Steph. Byzant.

[99] Abbe Banier. Mythol. vol. 3. book 6. c. xi.

head, with wings displayed above; and two large scales arising out of the side of the head near the ears. This head was encompassed with two serpents, whose tails were hidden beneath the two wings. Some took the head, which was set off with a beautiful countenance, to have been that of Medusa: others thought, that it had a relation to Dagon, or Derceto: in which they are certainly near the truth. The name of the personage represented by this hieroglyphic is said to have been Onuava. Many instances of the like purport might be produced from India, and China; and other the most remote parts of the earth. In the island of Japan they have many symbolical representations, which plainly allude to the history of which I have been treating. Among other instances is that of a particular Deity called [100] Giwon: who is also styled Goso Tennoo, or the Ox-headed prince of heaven. Examples to the same purpose may be found even in the great Pacific ocean, among those nations, with whom we have so lately opened a communication. We are accordingly told by one of those, who were sent to make discoveries in the southern parts of the globe, [1] that in an island, called Eas-

[100] Kæmpfer's Japan. p. 418.

[1] Account of Discoveries made in the Pacific Ocean. Printed London, 1767.

ter Island by the Dutch, latitude 27° S. longitude from London, 106°. 30′. W. were found Indians of a religious cast, who worshipped the Sun. They prostrated themselves before two immense stones, one of which was flat, and very broad: the other was erect, about ten feet high, and seven fathoms round. It was carved at the top with a man's head, and a garland; which was of Mosaic, or inlaid work, and not ill performed. The name of one stone was Dago; of the other Tauricp.

Of MAN, MAON, LIBAN, LABAN, LABAR, LUBAR: Also of LAR, LARIS, LARISSA, AITHYIA.

IT is, I think, manifest, that the history of the Ark was preserved in all countries, as far as we can obtain evidence, with the greatest care and veneration. As letters were not in the first ages known, it was described under many symbols, such as a Cetus, a Pegasus; a Bull, or a Ram. But the most common emblem was a lunette, called Meen, Man, and Maon. It was also named Laban, Liban, and Libanah; all which are variations of the same term; such however as must be expected among people of different nations. I make no doubt, but that Mount Libanus received its name

from this type of the Ark: for the city Arca stood here towards the bottom; and upon the summit was the temple of Venus Architis, where the most antient rites were preserved of Libanah, or Selene. They were introduced by people styled Archites; who were colonies from Egypt, the Belidæ, Danaidæ, and Cadmians of the Greeks; and the Hivites and Arkites of Moses. Josephus takes notice of the city in Mount Libanus, which he expresses Arka, and says that it was built by the Arkite. [2] Αρκαιος την Αρκην την εν τω Λιβανῳ (ωκισε).

As these rites prevailed greatly in Syria, and in the regions nearest Ararat, and Armenia, the coins of these countries are filled with emblems, which relate to this history. For the reverse of most Asiatic coins contain allusions to the antient mythology of those places, to which they belonged. Hence the Ram of Colchis, and of Ammonia in upper Egypt, will be found upon the money of Singara, Nisibis, and Edessa, and of other cities in the east. For the Ram seems like the sacred Bull to have been an emblem of the Patriarch, the great husbandman, and shepherd, styled γεωργος, and ανθρωπος γης. But above all other symbols the lunette will most frequently occur upon coins of this country; especially upon those of Carrhæ,

[2] Ant. Jud. l. 1. c. 6. p. 23.

which was the Charan, or Haran of Moses. Under this semblance they did not worship the planet; but the Selenite Deity, Σεληνην μητερα ὁλε κοσμυ, *Selene, the mother of the whole world.* The emperor Julian sacrificed to the moon at Carrhæ: [3] Lunæ, quæ religiose per eos tractus colitur, sacra fecit. This Deity was the same as Cybele, [4] Ionah, and Damater; the reputed parent of all that breathed. This was a character, which could not in any respect belong to the moon. The planet was only made use of as a resemblance, and type of the Ark; and thence was called Mon, and Moon, as we may infer from the Hebrew: for מן, and מונה, Mon and Moonah, signify in that language an image, or type. The name was at times differently expressed, but related to the genius of the Ark, who was worshipped by the Canaanites under the title of [5] Baal Maon, and whose temple was the Beth-Meon of [6] Jeremiah. This Deity was the same as Isis, and Rhea; hence we find inscriptions in honour of the latter, wherein she is

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[3] Marcellinus. l. 23. c. 3. p. 274.

[4] Ενθα ζως ην εν αγαλματι της Ιως, ητοι Σεληνης. Ιω γαρ ἡ Σεληνη κατα την των Αργειων διαλεκτον. Eustath. in Dionys. v. 94.

Οι Αργειοι ΜΥΣΤΙΚΩΣ το ονομα της Σεληνης το αποκρυφον Ιω λεγουσιν ἱως αρτι. Chron. Pasch. p. 41. Johan. Antiochen. p. 31.

[5] Ezekiel. c. 25. v. 9.

[6] C. 48. v. 23.

mentioned as the mother of all Beings. [7] Μητερι τῳ παντων Ῥειῃ.

As the worship of Labana, or Selene, prevailed so much at Carrhæ, or Haran; we may form a judgment from the name of the person, by Moses called Laban, of the nature of his idolatry. We may presume, that he was so named from this worship; and that it consisted in an undue reverence to the Arkite emblem Labana. It is moreover highly probable, that those images, which are supposed to have been invented by Terah, and from him named Teraphim, the same which Laban worshipped, were lunar amulets, or types of the Ark in the form of a crescent. Both Terah, and [8] Serugh, are said to have been devoted to false worship: and though people had been previously addicted to Zabaism, and other species of idolatry, yet the introduction of images is attributed to them. And as the worship of the Arkite emblem prevailed so much at Carrhæ, the very city of [9] Haran, and Laban, the descendants of Terah;

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[7] Gruter. Inscript. p. xxviii. n. 1.

Tuque, Luna, humanorum corporum Mater. Julius Firmicus in præfat. l. 5. Matheseos.

[8] Σερυχ, ὁς πρωτος ηρξατο Ἑλληνισμῳ, και τῳ δογματος της Εἰδωλολατρειας. Euseb. Chron. p. 13. See Chron. Paschale. p. 48. Syncellus. p. 94, 95. and Joshua. c. 24. v. 2.

[9] The place was called both Haran and Charan: by the Greeks

we may infer, that it was the primitive idolatry of the place, and consisted in the worship of the [10] Labana, or Arkite Moon. I imagine, that those places, which were called Albani, had this name from Al Laban, the Moon, the object of worship in those parts. This Al Laban was contracted to Alban, and rendered with a termination Albanus. I make no doubt, but that the Arkite idolatry prevailed in most of these places. Strabo mentions; [11] ἱερον Μηνος Αρκαιε εν τοις Αλβανοις, *the temple of the God Lunus Arkæus among the Albani of Pontus.* And upon mount Albanus in Latium a sacred ship was reverenced; which Dion Cassius calls the ship of [12] Juno, or Ionah. From hence we may infer, that it was a copy of the ship of Isis, called Baris; that memorial of the Ark in Egypt. Both Isis and Juno were described with the Labana, or Crescent:

Carrhæ, and the people Carrheni. It still preserves the name of Haran and Heren: See Pocock's Trav. vol. 2. p. 161. It is the Χαραν of Chrusococcas: the Haren of Ulug Beig.

Αβρααμ—κατωκησεν εν Χαρραν. Act. Apost. c. 8. v. 4.

[10] See Plate representing the Deus Lunus Carrhenorum.

[11] L. 12. p. 835.

From Labana, and Lavana, came Luna. It is remarkable that the Portus Argous in Hetruria was hard by Portus Lunus. Strabo. l. 5. p. 333. 339. 342. and the people of these parts are by Silius Italicus called Mæonians. l. 8. v. 484.

[12] L. 39. p. 62. νεως Ἡρας.

and Venus was styled [13] Lubentia, and Lubentina; which, however etymologists may differ, related to the same emblem; and signified Venus Lunaris, et Architis.

As Cybele, Dyndamena, and Rhea, were no other than feminine titles of the Lunar Deity, called Mon, and Maon, we shall find a correspondence in the histories of those personages. Diodorus, according to the custom of the Greeks, supposes Dindyma to have been the mother of Dindymene, or Cybele, and the wife of [14] Maon; which though an idle distribution of persons, yet shews, that some relation subsisted between the terms. Hence we find, that a great part of Phrygia, and Lydia, where Cybele had particular reverence paid to her, was called [15] Maonia. Here was also the city Acmonia, built, as was said, by

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[13] Augustin. de Civitate Dei. l. 4. Varro de Ling. Lat. l. 5. p. 53.

Lubentia by the Romans was derived from Lubens, but erroneously. Venus was the same as Rhea and Cybele; and like them styled the mother of the Gods. Σεβυσι μεν το παραπαν την Αφροδιτην, ὡς μητερα Θεων. Ptolemy Tetrabib. l. 2. She was consequently the same as Luban, Selene.

[14] L. 3. p. 191.

[15] Μαιονια, ἡ Λυδια. Steph. Byzant. The Ionians called it Μηονια, and the people Μηονες. και οἱ Λυδοι, και οἱ Μαιονες, ὡς Ὁμηρος καλει Μηονας. Strabo. l. 12. p. 857. Μηονες dorice Μαονες from Maon Lunus.

[16] Acmon, the son of Manes: also the sacred Acmonian grove upon the Thermodon, where Selene was particularly reverenced under the title of Har-Mon, or Harmonia. Har and [17] Hara were common titles, and particularly bestowed upon Juno, as queen of heaven. And analogous to this Har-mon, and Har-monia, signify Domina vel Regina Luna. I have shewn, that both Bœotia and Thessaly were famous for the same rites; and there was in each of these a city named Almon, by which was meant a city of the Deus Lunus. It was also called Minua, [18] Μινυα πολις Θετταλιας, ἡ προτερον Αλμωνια. Minua, Mania, and Monia, are all of the same purport; and relate equally to Selene the Moon. There was a river Almon, near Rome, which was held very sacred; and to what the name alluded, may be known from the customs which prevailed. In the waters of this stream they used annually, with great reverence, to lave the image of Cybelè, the mother of the Gods. This practice is often taken notice of by the Poets; and among others by Ovid.

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[16] Ac-Mon, Nobilis Lunus. Ac and Ach Βασιλικος.

[17] Hara, Domina vel Regina. It was rendered Ἡρα by the Ionians.

[18] Steph. Byzant.

[19] Est locus in Tiberim, quo lubricus influit *Almon*;
Et nomen magno perdit in amne minor.
Illic purpureâ canus cum veste Sacerdos
Almonis Dominam sacraque lavit aquâ.

The ceremony seems to have been accompanied with lamentations, like the rites of Isis in Egypt; and to such Valerius Flaccus alludes, when he speaks of this custom.

[20] Sic ubi Mygdonios planctus sacer abluit Almo,
Lætaque jam Cybele, festæque per oppida tædæ,
Quis modo tam sævos adytis fluxisse cruores
Cogitet?

The like circumstances are mentioned by Statius.

[21] Italo gemitus Almone Cybeles
Ponit, et Idæos jam non reminiscitur amnes.

It was usual for people of consequence to be called by some title of the Deity: and Virgil, to

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[19] Past. l. 4. v. 337. The ceremony used to be performed upon the sixth of the Calends of April.

[20] L. 8. v. 239.

[21] L. 5. Sylv. 1. v. 222.

give an air of authenticity to his poem, often confers some of the antient provincial names upon his heroes; which he adapts to each person according to the country from whence he came. Among others, he introduces the name Almon, which he gives to the son of Tyrrhius, an Hetrurian.

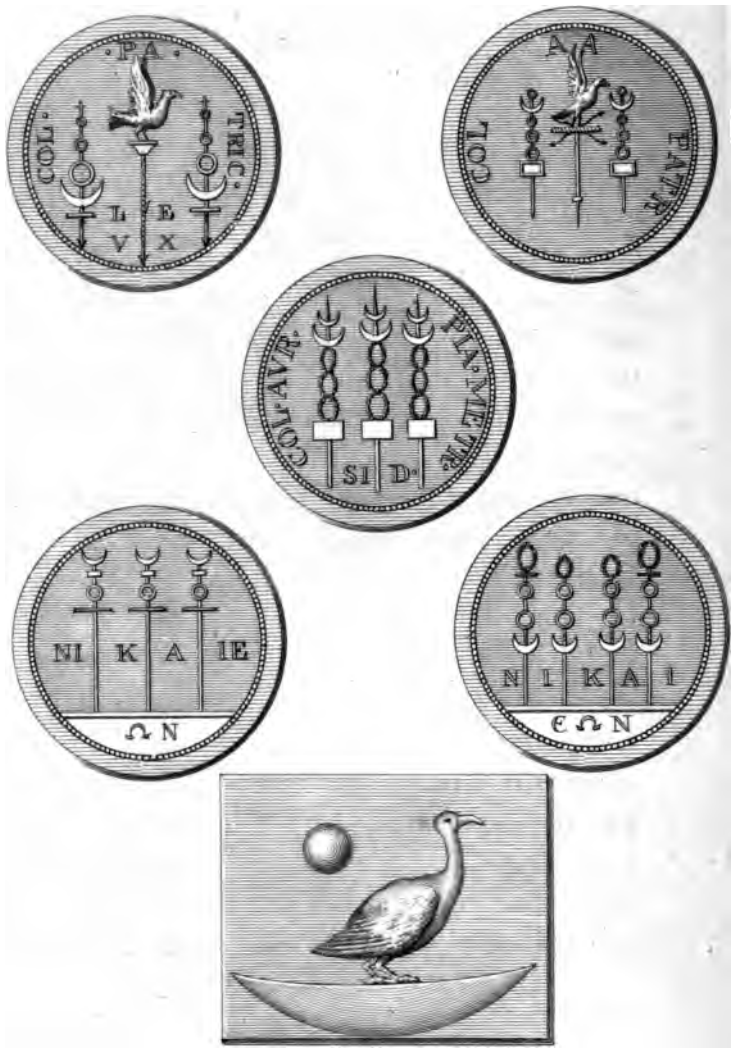
[22] Hic Juvenis primam ante aciem stridente sagittâ,
Natorum Tyrrhi fuerat qui maximus *Almon*
Sternitur.

It was properly a sacred title; and the purport of it has been shewn.

The terms Laban and Luban, by which the Arkite moon was denominated, seem by some to have been changed to Labar, and Lubar. Hence it is said of the Ark, by Epiphanius, that it rested upon Mount Lubar. [23] Εν τῳ Λουβαρ ορει καλουμενῳ. This is the same which is called Mount Baris by [24] Nicolaus Damascenus; and the Ararat of Moses. Cedrenus speaks of it, both under the name of Lubar, and Luban. [25] Εν ορει Λουβαρ, which in

[22] Æneid. l. 7. v. 531.
[23] L. 1. p. 5. and p. 6.
[24] Euseb. P. E. l. 11. p. 414.
[25] P. 11, 12.

Labara sacra Lunata.



Avis Marina super cymbam ex Obelisco Pamphilian

another place he renders, εν ορει Λουβαν της Αρμενιας. By these, I make no doubt, was meant the mountain of Lunus Architis. The term was sometimes expressed Labar; and from hence the Roman ensigns were styled Labara, quasi Insignia Lunaria. This is evident from the Lunette, which is continually to be found upon them. They seem to have generally consisted of a crescent, of a disk of metal, and a chaplet of olive, or laurel. The name Labarum, however, was not properly Roman; but was adopted by the later emperors, especially by those of Constantinople. They borrowed it from some of the conquered nations, who had the same kind of military standard. This will appear from various coins, where it is seen among the trophies won from the Pannonians, Dacians, and other captive people. It is to be found likewise upon many coins of [26] Cities in the east. Sometimes two, sometimes three, lunettes are to be seen upon the same standard; whence it is plain, that they were the principal part of the Insigne; and we may presume, that from them it had the name of Labarum. I imagine, that the title of Liber, given to Dionusus, was the same as Labar; and conferred upon him

[26] See Numism. Apameæ. Vaillant. Pars Sec. p. 38, and p. 155. also coins of Sidon. p. 129.

as the Deus Lunus. For the horns of Dionusus, like the horns of Isis, were originally a crescent. He was the same as Silenus; whose name, however varied by the Grecians, was originally the masculine of Selene. The Roman poets describe Silenus merely as a bestial drunken vagrant, supported by a savage crew of Sileni and Satyrs. But the antient mythologists held him in a different estimation. It is said of him, that he was the father of [27] three sons, who are by Catullus styled [28] Nusigenæ. He is represented as a man of the [29] earth, who came into life, αυτολεχυτος, by his own means, without the assistance of his [30] parent. He was esteemed, like Proteus and Nereus, a great prophet; one who transmitted an history of the world, and its origin. He is also said to have discoursed with Midas of Phrygia about another [31] world. Theopompus described him as a [32] Dæmon; one who was inferior to the Deity,

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[27] Natalis Comes. l. 5. p. 250. Σιληνω τρια τιχια. Nonnus. Dionys. l. 29. p. 756.

[28] Peleus and Thetis. Nysigenæ Sileni. v. 253.

[29] Nonnus. l. 29. p. 756.

[30] Ασωμος, αυτολεχιτος ανευ μητρος αρρητος. Ibid.

[31] Ælian. Var. Hist. l. 3. c. 18.

Tertullian speaks of Silenus, apud Midam Regem adseveranti de alio orbe. Adversus Hermog. p. 242.

[32] Θειω μεν αφανεστερος την ψυχην, ανθρωπω δε κρειττων και θειοτερω. Ælian. ibid. l. 3. c. 18.

but superior to man, and exempted from the common condition of mortality.

LAREN, LARIS, LAROS, AITHYA.

BOTH Laren and Laris seem to have been antient terms, by which the Ark was represented. To say the truth, they are one and the same term, though varied in some degree by different people, who have at times changed the n final into an s; and from Laren formed Lares, and [33] Laris. From Laren came the word Larnax, Λαρναξ, an Ark; also Larnassus, Larina, Laranda, Larunda: the last of which was the name of a Goddess, well known to the Romans. Parnassus was of old called Larnassus, undoubtedly from Laren, the Ark. For the reason of this name being given to the mountain is said to have been in memorial of the Ark of Deucalion. [34] Παρνασσος· εκαλειτο δε προτερον Λαρνασσος δια το την Δευκαλιωνος λαρνακα αυτοθι

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[33] Apuleius supposes *Lar* to be the radix; and to signify *familiaris*. De Deo Socratis. p. 689. also Florida. c. 14. p. 786.

[34] Steph. Byzant. Larnassus seems to be a compound of Laren-Nasos. Nees, νησος, νασος, signified of old not only an island, but any hill or promontory. The Acropolis at Thebes in Bœotia was called νησος.

προσενεχθηναι. We read of a city Larina, in Daunia; and we may judge whence it was named from the circumstances of its history. Daunia was peopled by a colony of Argives, who came into these parts under the supposed conduct of Perseus and Danaë. It was therefore one of those cities

quas dicitur olim
Acrisioneïs Danaë fundasse Colonis.

These Argives were no other than Arkites, as I have shewn: and Larina was a derivative from Laren. The sacred Bulls of Egypt were the fairest to the sight that could be procured; and, as I have shewn, were emblems of the Patriarch, and Ark. Hence probably it was that the Grecians used to style fine looking oxen, βοες λαρινοι; which, in a secondary acceptation, signified oxen, that were in flesh, and well fed. [35] Λαρινοι· βοες ευτραφεις.

From this term, expressed Laris, the Greeks denominated many cities, which they expressed Larissa: and in the history of all these places there will be found a reference to the same object, whence they are supposed to have received their

[35] Hesych.

name. I have taken notice how much the Arkite rites prevailed in Phrygia, where was a city Theba, similar to that in Egypt. Hard by was the city [36] Larissa, which undoubtedly is a term of the same purport, as Theba; and related to the same worship. There was another [37] Larissa near Theba, in Thessaly, which, like Larina, in Daunia, was built by Argives, those [38] Coloni Acrisioneï, as they are termed by the poet; and undoubtedly in memorial of the same event. The Acropolis at Argos was supposed to have been founded by Danaus the Arkite; and this too had the name of [39] Larissa: for Larissa, Theba, and Argos, were synonymous terms. The Acropolis was certainly an Arkite temple, where the Laris, or [40] Navis biprora, was reverenced; and where the women, styled Danaïdæ, officiated, who were priestesses of the Argus. Acrisius, the father of

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[36] Called by Homer, Λαρισσαν ερισθωλακα.

[37] Λαρισσα προς τω Πηνειω, ην Ακρισιος εκτισε. Steph. Byzant.

[38] Λαρισσαν την Θεσσαλικην—ην εκτισεν Ακρισιος. Scholia in Apollon. Rhod. l. 1. v. 40. There were two cities so named in Thessaly; and many in other parts of the world; in Syria, Media, Mauritania, and Iberia.

[39] Λαρισσα, και ἡ ακροπολις τυ Αργυς. Steph. Byzant. Pausan. l. 2. p. 165. Θετταλικον Αργος, ἡ νυν Λαρισσα. Scholia in Dionysium. v. 419. p. 76.

[40] Minerva dicitur navem fecisse biproram, in quâ Danaus profugit. Hygin. f. 168. p. 283.

Danae, was said to have been here [41] buried. But Acrisius is, undoubtedly, a metathesis of Arcisius, and Arcasius, by which is meant the great Arkite, the person here worshipped. He was called Argus, Arcas, Arcasius; and compounded Arcas-Ionas. The latter terms were changed to Acrisius, and Acrisionæus; whence the people in the Argive colonies were styled Acrisionei Coloni. It is remarkable, that Larissa in Thessaly was also called [42] Argissa; from all which we may fairly infer, that Argos, Argis, and Laris, were of the same purport.

It is, I think, manifest, that the terms Lar and Laren, whence came Laris, and Larissa, had a reference to the sea. We are told by Hesychius, Λαρινευτης ἁλιευς: *Larineutes signifies a man of the sea.* Λαρινιαον κυρτον οἱ Αλιεις: *They, who fish in the sea, call the machine, which they use, Larinæum.* There was a sea bird called Lar, and Larus; which, as it was often seen in tempestuous weather, and outlived the worst of storms, was, I imagine, upon that account made an emblem of the Ark. When Hermes takes his flight downwards from mount

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[41] Arnobius. l. 6. p. 193.

[42] Λαρισσα——εν τῳ Πελασγικῳ της Θεσσαλιας, ἡν Ὁμηρος Ἀργισσαν φησι. Schol. in Apollon. l. 1. v. 40.

Οἱ τ' Αργισσαν ειχον. Iliad. B. v. 738.

Pieria, and skims over the surface of the ocean towards the island of Calypso, he is by Homer compared to this bird.

[43] Down he bent his way
In semblance like the seamew, that frequents
The dreary gulfs, which bound the troubled main.
There with unwearied wing she roams the deep,
Seeking her fishy prey; and, stooping low,
Dips her light pinions in the briny wave.

There was another bird, which was named Aithyia, and for the same reason made a similar hieroglyphic. The Larus I have mentioned as the Seamew; and the Aithyia seems to have been a species of Seacoot. Birds of this nature occur in those specimens of Egyptian sculpture, which have been copied; especially among the engravings from the Pamphilian obelisk. In some parts of this monument are to be seen representations of water: and a little above are some marine birds, probably the Larus, and [44] Aithyia. The latter was held very

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[43] Σευατ' επειτ' επι κυμα, Λαρῳ ορνιθι εοικως. κ. λ.

Ιχθυς αγρωσσων πυκινα πτερα δευεται ἁλμη. Odyss. E. v. 51. Λαρος ορνεον θαλασσιον. Scholia.

[44] They seem in some instances like Cormorants.

sacred, as we may infer from personages, who were so called, or had it in the composition of their names. Minerva, heavenly wisdom, had the title of [45] Aithyia: and both Orithyia, Idithyia, and Ilithyia, were named from this hieroglyphic. The last was the Goddess of the birth; consequently the same as Juno Lucïna, and Diana: the same also as Venus Lubentia, and Genetillis, who rose from the sea. When the Poet describes Ulysses as nearly lost in the ocean, and struggling with the waves, he makes Leucothoë, the same as Ino, compassionate his distress; and introduces her in the shape of this bird.

[46] Αιθυια δ' εικυια ποτη ανεδυσατο λιμνης.

Under this appearance she accosts the hero, who is perishing in the waters; and gives him a sacred veil, by which means he is preserved.

Ὡς αρα φωνησασα θεα κρηδεμνον εδωκεν.

The Lares and Manes, those domestic Deities of the antient Hetrurians, and Latines, were the same personages under different names. From

[45] Pausan. l. 1. p. 99.
[46] Odyss. l. E. v. 337.

Man, Manus, Mania, came the Manes; as from Laren and Laris were derived the Lares. By these terms are signified Dii Arkitæ, who were no other than their [47] Arkite ancestors, the persons preserved in the Laren or Ark; the genius of which was Isis, the reputed parent of the world. She accordingly by Apuleius is introduced saying, that she was the queen of the Manes. [48] En, assum tuis commota precibus, rerum Natura parens, elementorum omnium domina, Seculorum progenies initialis, summa Numinum, *Regina Manium.* The feasts instituted to the honour of these Deities were styled Larentalia; which the Romans used to celebrate once every year: but Augustus ordered, that they should be observed twice in that [49] period. The Lares were the same as the Dii Præstites, who according to [50] Macrobius were imported from Egypt. They are described as Dæmons, and Genii, who once lived upon earth, and were gifted with immortality. Arnobius styles them [51] Lares quosdam Genios, et functorum animas. And he says, that according

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[47] Apuleius de Deo Socratis.

[48] Metamorph. l. xi. p. 362.

[49] Suetonius in Augusto.

[50] Saturn. l. 1. p. 276.

[51] L. 3. p. 124.

to Varro, they were the children of Mania. Maniam matrem esse cognominatam [52] Larum. The like is said by Huetius, who adds, that Mania had also the name of Larunda. [53] Lares Varro Manes esse vult, Maniæ filios, quæ dicitur vulgo Larunda. And agreeably to what has been mentioned above, she is styled the mother of the Dæmons, [54] Λαρυνδα Δαιμονων μητηρ. By some she is called Lara, and said to have been the daughter of [55] Almon. She was supposed to preside over families: and they used to offer children at her altar in order to procure her favour: for it was a uniform prevailing opinion, that no atonement could be obtained but by blood: and that some must die to procure the happiness of others. [56] Præceptum est, ut pro capitibus capitibus supplicaretur; idque aliquamdiu observatum, ut pro fa-

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[52] See Varro de Ling. Lat. l. 8. p. 113.

[53] Demonst. Prop. 4. p. 139.

[54] Glossæ Philoxeni apud Huetium. ibid.

[55] Natalis Comes. l. 4. c. 4. p. 155. Hanc Laram, sive ut alii dixerunt, Larundam, nonnulli Maniam appellârunt.

See Ovid Fast. l. 2. v. 599, of Lara Naïs, whom he makes the daughter of Almon.

[56] Macrob. Sat. l. 1. c. 7. p. 154.

Cor pro corde, precor, pro fibris accipe fibras:
Hanc animam vobis pro meliore damus.
Ovid. Fast. l. 6. v. 161.

miliarium sospitate pueri mactarentur Maniæ Deæ, matri Larum. In lieu of these they in aftertimes offered the heads of poppies, and pods of garlick. The Lares were the same as the Penates, as we may infer from Servius. [57] Penates sunt omnes Dii, qui domi coluntur. They were properly marine Deities, and the same which were worshipped in Samothracia. [58] Penates Deos Samothracas volunt Varro, et Cassius Hemina. Arnobius speaks of [59] Neptune as one of them; and the rest of them are confessedly Deities of the [60] sea. They are accordingly spoken of in this light by Livy; who mentions a temple being built by Regillus the Censor to the [61] Lares Permarini in the Campus Martius. The particular time for making offerings to them was, when the Sun had entered [62] Aquarius. Neptune was the same as Palæmon of Corinth; esteemed also the same as Hercules.

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[57] In Virg. Æneid. l. 2, v. 514.

[58] Huetii Demonstratio. p. 138. See Macrob. Sat. l. 3. p. 276.

[59] L. 3. p. 125.

[60] This is evident from the Greek epigram.

Γλαυκῳ, καὶ Νηρει, καὶ Ινοι, καὶ Μελικέρτᾳ
Καὶ Ευθιῳ Κρονιδᾳ καὶ Σαμοθρηξι Θεοις κ. λ.

[61] Lares permarini, quibus ædes dedicavit in Campo Martio Æmilius Regillus Censor, l. 40. c. 52. Macrob. l. 1. c. 10. p. 161.

[62] Macrob. Somn. Scip. Cum Sol Aquarium tenet, Manibus parentatur. l. 1. p. 43.

[63] Παλαιμων Ἡρακλης. He was described, as a child exposed upon the seas, and supported by a Cetus. Sometimes he was represented upon the Corinthian Cupselis or Ark: and behind him there is commonly a pine tree. There were the same offerings made to Palæmon in Greece, as were exhibited by the Latines to Mania, and the Lares. Hence he is styled by Lycophron, [64] Σεσφοκτονος, Infanticida, on account of the children, which were offered at his shrine. From the above we may see clearly, that there was a correspondence in the rites and mythology of these different nations: and that they had universally a reference to the same history.

It is said by Mela, that the [65] Augelenses, who lived near the Syrtes in Africa, held the Manes, as the supreme and only Deities. That to them they directed their prayers, and made their offerings: and when they gave any strong attestation to their word, they used to swear by the Manes. The Greeks, as well as the Romans, did the same thing: and it is wonderful, that they should be so blinded, as not to perceive it. Most

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[63] Hesych.

[64] Και δη Παλαιμων δειρεται Σεσφοκτονος. Lycoph. v. 229. Παγαιμων Ινους υιος. Schol.

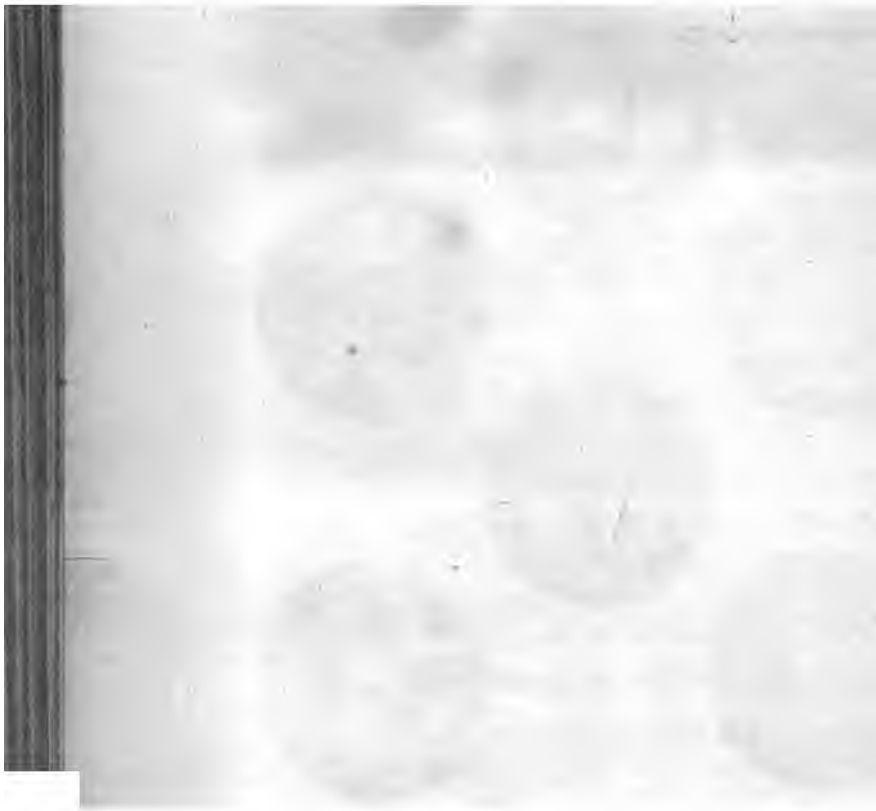
[65] L. 1. c. 8.

læmon et Cetus. Palæmon et Cetus super Aram sacram.

This Lingam
the symbol of
the Univers
imbued w
the powers
the deity, a
egorically
resented by
column com
ting of three
component pa
the loveliest being Brahm
Earth): the peaceful and
Destroyer, Vishnu (Wate
Air), and the third and
most destructive
and fire).

seidon Berytius. Poseidon Beroæ opitulans. Europa Sidonia
et Equus sacer Alatus Corinthiorum.

F. Schroux jr.



of their Deities were formed out of titles: and the whole of their worship was confined to a few deified men, these Lares, Manes, Dæmones, of whom we have been treating. They were no other than their Arkite ancestors, the Baalim of the Scriptures: to these they offered: and to these they made their vows.

OF THE

CABIRI, CORYBANTES, IDÆI DACTYLI, CURETES, IGNETES, TELCHINES, AND OTHER ARKITE PRIESTS.

I HOPE, that I have given a satisfactory account of the Deluge, and of the supposed Genius of the Ark, as described by the Gentile mythologists. She was represented as a Goddess, and worshipped under the titles of Melitta, Rhea, Cybele, and Damater; also of Isis, and [1] Athena. As the department of the Deity has been sufficiently made out, the history of the priests may be easily ascertained; and at the same time the purport of their titles, under whatever denomination they may come. Of these priests the prin-

[1] Οἱ Αιγυπτιοι Ισιν πολλακις τῳ της Αθηνας ονοματι καλουσι. Plutarch. Isis et Osiris. p. 376.

cipal were the Cabiri; whose office and rites were esteemed particularly sacred, and of great antiquity. They were the same as the Curetes, Corybantes, Telchines, and the Idæi Dactyli of Crete. But in treating of them, great confusion has ensued from not considering, that both the Deity, and priest, were comprehended under the same title. The original Cabiritic Divinity was Zeuth: the same as Dionusus, though by some writers idly distinguished: [2] Καβειρων πρεσβυτερον μεν Δια. His priests had the same title. By Pausanias he is said to have been [3] Prometheus, the father of mankind; which more plainly points out the person alluded to. It was no other than the Patriarch, who was of so great repute for his piety, and justice. Hence the other Cabiri, his immediate offspring, are said to have been the sons of Sadic; by which is signified *the just man.* [4] Σαδυκῳ γαρ εγενοντο παιδες, ὡς Διοσκοροις ἑρμηνευεσι, και Καβειροις. *To Sadyc, the man of justice, were born sons, who were styled the Dioscori and Ca-*

[2] Scholia in Apollon. l. 1. v. 918. The author of these Scholia makes a distinction between Zeuth and Dionusus; Καβειρων πρεσβυτερον μεν Δια, νεωτερον δε Διονυσον: but they were the same person.

[3] Pausan. l. 9. p. 759.

[4] Damascius apud Photium. p. 1073. He supposes them to be eight in number.

biri. This is the very title given to the Patriarch by Moses in the book of Genesis. It is there said of Noah, that he was צדיק, Sadic, *a just man, and perfect in his* [5] *generation.* All science, and every useful art was attributed to him; and through his sons they were transmitted to posterity. Hence the author of the Orphic Argonautica mentions [6] αγλαα δωρα Καβειρων *the noble gifts bequeathed to mankind by the* Cabiri. They were represented as dæmons, and in number three: and they are sometimes mentioned as the sons of the great artist [7] Hephaistus, the chief Deity of Egypt, and the reputed father of the Gods. He was the same as Helius; and upon the pillar of Ramestes, which stood in Heliopolis, he was according to Hermapion styled [8] Ηφαιστος ὁ των Θεων πατηρ. The person from whom this obelisk was named, is generally called Ramases, or Ram-Asis. Ramestes is of the same purport; being a compound of Ram-Estes, Magnus Vulcanus. Estes, Astes, [9] Astus, are all variations of the same term,

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[5] Genesis. c. 6. v. 9.

[6] V. 17.

[7] Λεγονται δε ειναι Ηφαιστου παιδες. Hesych.

Και τειχεων Ηφαιστος ἑων αλεγιζε Καβειρων. Nonnus. l. 24. p. 626.

[8] Marcellinus. l. 17. c. 4. p. 126.

[9] See volume the first. p. 73. and 77.

and equally relate to fire. Hence came Apha-Astus, or Hephastus, the Hephaistus of the Greeks: hence also the Histia, Hestia, and Vesta of other countries. The Cabiri are many times represented as Heliadæ, or the offspring of the Sun, styled Cam-Il: also the descendants of Proteus, the great prophet, and Deity of the [10] sea. According to Varro they were particularly styled [11] Divi Potes: and Cassius Hermina described them as [12] Θεες μεγαλους, Θεες χρησους, Θεες δυνατους, *the great, beneficent, and powerful Gods.* One of the most antient temples of these Deities was at [13] Memphis; which was held so sacred, that no person, excepting the priests, was suffered to enter its walls. In the same place stood a temple of their father [14] Vulcanus, the head of the Cabiri. Cambyses entered into these [15] sanctuaries, and took a view of the statues in each. They

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[10] Ακουσιλαος δε ὁ Αργειος εκ Καβειρης και Ἡφαιστου Καμιλον λεγει, τουδε τρεις Καβειρους, κλ. Φερεκυδης δε—εκ Καβειρης της Πρωτεως και Ἡφαιστου Καβειρους τρεις, και νυμφας τρεις Καβειριδας. Strabo. l. 10. p. 724.

[11] Hi, quos Augurum libri scriptos habent sic, Divi Potes, sunt pro illis, qui in Samothrace Θεοι δυνατοι. Varro de Ling. Lat. l. 4. p. 17.

[12] Macrob. Sat. l. 3. c. 4. p. 376.

[13] Herodotus. l. 3. c. 37.

[14] Strabo. l. 10. p. 725.

[15] Ibid.

were nearly [16] alike, and of a fantastic form after the mode of Egypt: on which account he ordered them to be thrown down, and the temples to be [17] destroyed. From Egypt their worship was carried to Canaan, and Syria; and from thence to Greece. To what these rites alluded may be known from the department of the Deities, in whose honour they were supposed to have been instituted, and with whom the Cabiri are introduced. These are chiefly Damater, Cybele, Selene, Meen, Barith, Dione. According to Sanchoniathon the Cabiri were the same as the Dioscuri and Corybantes: and like Damascius above he represents them, as the offspring of the just man [18] Sadyc. They lived in the time of Elion, surnamed the *Most High*; and of a personage named [19] *Barith*: and from them the mysteries in Samothracia were derived. Some of their posterity came to Byblus, which they surrounded with a [20] wall: and they built a temple upon Mount Ca-

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[16] Εσι δε και ταυτα ὁμοια τω Ἡφαιστω. Herod. l. 3. c. 37.

[17] Ibid.

[18] Eusebius expresses it Sydyc. Συδυκ, τουτ' εστιν ευδικαιου και ΔΙΚΑΙΟΝ. Euseb. Præp. Evang. p. 36. Εκ δε τω Συδυκ. Διοσκουροι, η Καβειροι, η Κορυβαντες. Ibid. p. 37. Συδυκω τω λεγομενω ΔΙΚΑΙΩ. Ibid.

[19] Ibid.

[20] Ibid.

sius in the same region. They are said to have been the first constructors of a [21] float, or ship: and are represented as husbandmen, and at the same time [22] men of the sea. To them the city Biblus is said to have been appropriated by Cronus for the worship of Baaltis, the same as [23] Dione, the Dove. They also built Berytus, the city of Beryth: and, what is extraordinary, they are said in this city to have consecrated [24] Ποντα Λειψανα; by which certainly is meant, all that the Deluge had spared; the sad remains of the former world. These rites consisted in memorials of the Ark Berith, and of the persons therein preserved; who were the original Cabiri, or Baalim. By Sanchoniathon they are described as eight in number; the chief of which was [25] Asclepius, the God of health, and restorer of life. He is likewise mentioned by Damascius; who speaks of him as a person, of whom the mother of the Gods was [26] enamoured: one, who had been consigned to

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[21] Πρωτοι πλοιον ευρον. Ibid.

[22] Καθηροις, αγροταις τε, και αλιευσιν. Ibid. p. 38.

[23] Βααλτιδι, τη και Διωνη. Ibid.

[24] Οι και ΠΟΝΤΟΥ ΛΕΙΨΑΝΑ εις την Βηρυτον αφιερωσαν. Ibid. p. 39.

[25] Ibid.

[26] Ὁ εν Βηρυτῳ Ασκληπιος ουκ εστιν Ἑλλην, ουδε Αιγυπτιος, αλλα της επιχωριος φοινικης· Σαδυκῳ γαρ εγενοντο παιδες κ. λ. Ογδοος δε εγενετο

darkness, but out of that gloom displayed a wonderful [27] light. He too makes him the eighth, and principal of the Cabiri.

In the cities of Syria the history of the first ages was preserved in hieroglyphics. In Berytus Saturn was reverenced, who was no other than Sadyc, the man of piety, and justice. He was represented with [28] four eyes; two of which were in their natural position forward: the two other were placed in a contrary direction, upon the hinder part of the head. The symbolical histories of the eastern countries were first composed by a person styled the son of [29] Thabion. I have mentioned, that nothing was more common than for the priests to be called the sons of the Deity, whom they served. Thaba was the Ark, the Theba of the Ionians: and the son of Thabion was no other than the priest of Theba-Iön, the Arkite [30] Dove, particularly worshipped in this country. He is said to have been the most

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επι τουτοις ὁ Εσμουνος, ὁν Ασκληπιον ἑρμηνευουσιν. Ουτος—ἑρωμενος γεγονε—Μητρος Θεων. Apud Photium. p. 1073.

[27] Εν σκοτῳ διωλυγιῳ πολυ φως αναψας. Ibid.

[28] Euseb. P. E. p. 39.

[29] Ταυτα παντα ὁ Θαβιωνος παις πρωτος των απ' αιωνος γεγονοτων Φοινικων Ἱεροφαντης, αλληγορησας—παρεδωκε. Ibid.

[30] יון, Ion, Columba.

ancient Hierophant, that ever officiated in Phœnicia.

There were many cities, and those in parts very remote, where the Cabiritic rites were for a long time maintained. Some of these cities were named Cibura, Cabura, and Cabeira; and in all of them may be seem a reference to the same antient history. In Pontus was a city Cabira, the royal seat of Mithridates; where was one of the most magnificent temples in the world. The nature of the worship may be known from the Deity, to whom it was sacred: for the temple was dedicated, [31] Μηνι Αρχαιῳ *to the Deus Lunus Arkitis.* In Phrygia, near Caroura, was the city Cibura: and it is well known, that all this region was devoted to the worship of Cybele, and the rites of Theba. Here too was a temple of the [32] God Lunus, the same as Μην Αρχαιος. Near Side in Cilicia was another city of this name: and we may infer from many circumstances, that the same worship prevailed. The Cabiritic rites were likewise kept up in [33] Imbros, and Lemnos; and par-

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[31] Εχει δε ιερον Μηνος Αρχαιου—εστι δε και τουτο της Σεληνης το ιερον. Strabo. l. 12. p. 835.

[32] Ἱερον Μηνος, Καρων λεγομενον. Ibid. p. 869.

[33] Μαλιστα μεν ουν εν Λημνῳ και Ιμβρῳ (Καβειροι). Strabo. l. 10. p. 724. Ἡ δε Ιμβρος Θρακικη μεν εστι νησος, ιερα Καβειρων. Eustath. in Dionys. v. 524.

ticularly in Samothracia. They prevailed also in Greece; and especially in the city Thebæ in Bœotia. Damater, the same as Thebæ and Isis, had the title of [34] Cabiria: and it was an opinion, that these mysteries were first established by [35] her: by which was meant, that they were derived from the Ark, the reputed mother of all beings. Hence the Cabiri had often joint worship with Damater. An instance of this was observable at Anthedon in Bœotia, where stood [36] Καβειρων ἱερον, και ἀλσος—Δημητρος: *the temple of the Cabiri, and the grove of Damater.* They were the same as the Cabarni of the Parians, who were equally priests of Damater. [37] Καβαρνοι, οἱ της Δημητρος ἱερεις, ὡς Παριοι. It is observable, that the chief province of the Cabiri related to the sea, and shipping. Their influence was particularly implored by mariners for success in their voyages:

[38] Ὀρφ.

Σωτερες κρυοεσσαν ὑπειρ ἁλα ναυτιλλοιντο.

The Corybantes were priests of the same order,

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[34] Δημητρος Καβειριας—ἀλσος. Pausan. l. 9. p. 758.

[35] Δημητρος γουν τοις Καβειραιοις δωρον εστιν ἡ τελετη. Ibid. p. 759.

[36] Ibid. p. 753. The region was called Cabeiraia.

[37] Hesych.

[38] Apollon. Rhod. iv. 918.

and were styled [39] Αναχτοτελεῖται, as being of a royal, or supereminent priesthood. Clemens mentions that they were the same as the [40] Cabiri; and that their mysteries were styled Cabiritic. In these the Rhoia, or pomegranate, was introduced: and they were often celebrated in woods, and upon mountains: and the whole was attended with shouts and screams, and every frantic manœuvre. Nonnus has some allusion to these rites, when at the marriage of Harmonia he makes the beasts of the forest imitate the howling of the Cabiri.

[41] Βρυχηθμῳ δε λεοντες ὁμοζηλων ὑπὸ λαιμων
Μαντιπολων αλαλαγμὸν εμιμησαντο Καβειρων.

The persons concerned were crowned with serpents; and by their fury and madness exhibited a scene shocking to imagination: yet nobody was thought completely happy, who did not partake in these mysteries.

[42] Ω μακαρ, ὁς τις ευδαιμων
Τελετας Θεων ειδως

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[39] Clemens Alexand. Cohort. p. 16.

[40] Καβειρους τους Κορυβαντας. Ibid.

[41] L. 3. p. 88.

[42] Euripides. Βακχαι. v. 73. quoted by Strabo. l. 10. p. 720.

Βιοταν ἁγιζευει·
Τα τε Ματρος μεγαλας
Οργια Κυβελας θεμιζευων,
Ανα θυρσόν τε τινασσων,
Κισσῳ τε ϛεφανωθεις,
Διονυσον θεραπευει.
Ιτε Βακχαι
Βρομιον παιδα θεον θεις
Διονυσον καταγουσαι
Φρυγιων εξ ορεων
Ἑλλαδος εις ευρυχωρους αγυιας.

The noise and dissonance at these celebrities are finely described in the Edoni of [43] Æschylus:

Ψαλμος δ' αλαλαζει·
Ταυροφθογγοι δ' ὑπομακωνται παντοθεν
Εξ αφανους φοβεριοι μιμοι·
Τυμπανῳ δ' ηχῳ,
Ὡσθ' ὑπογειῳ βροντης, φερεται βαρυταρβης.

The like is to be found in Pindar.

[44] Σοι μεν καταρχαι, Ματερ, παρα,
Μεγαλοι ῥομβοι κυμβαλων,

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[43] Ibid. p. 721. The second line in the original has ὑπομηκωνται πόθεν, which I have altered to ὑπομακωνται παντοθεν.

[44] Pindarus apud Strabonem. l. 10. p. 719.

Ευ τε παλλακων κροταλα,
Αιθομενα τε δαις υπο ξανθησι πευκαις.

This wild joy, attended with shouts and dancing, and the noise of pipes and cymbals, seems to have been exhibited in memorial of the exit from the Ark; when the whole of the animal system issued to light upon the summit of mount Baris.

Corybas, the father and head of the band, was the same as Helius; and in the Orphic hymns is farther described with the attributes of Dionusus:

[45] Αιολομορφον ανακτα, Θεον διφυη—
Ταυροστομα θειμενον μορφην αμφιρροιβδον Δρακοντος.

His offspring, the Corybantes, were twofold. Strabo speaks of them both as priests, and divinities: and undoubtedly both were comprehended under this title. [46] *The Corybantes were a kind of Dæmons, the offspring of Helius, and Athena. Under the denomination of Cabiri, and the like, were included not only a set of persons, who administered to the Gods, but the Divinities whom they worshipped.* The Tityri, Satyri, Mænades,

[45] Hymn 38.

[46] Κορυβαντες, Δαιμονες τινες, Αθηνας και Ηλιω παιδες—ου προσπολοι Θεων μονοι, αλλα και αυτοι Θεοι προσηγορευθησαν. l. 10. p. 723.

Thyades, Lycaones, Sileni, Lenæ, were of the same order: as were the Curetes, Telchines, and Ignetes. The Curetes were Heliadæ, the priests of Helius, styled Cur-Ait: and the term Quirites among the Romans had the same origin. The Telchines and Ignetes were the first who settled at [47] Rhodes; and they in like manner were esteemed Heliadæ. The latter were denominated from their God Hanes, who was at different times called Agnis and Ignis. But notwithstanding their relation to Hanes and Helius, they were at the same time supposed to be descended from the sea. Hence it was said of them by Simmias Rhodius,

[48] Αμμα
Ιγνητων και Τελχινων εφυ ἡ ἁλυκη Ζαψ.

Ζαψ, Zaps, is nearly of the same purport of the Saph or Suph of the Chaldeans and Hebrews. It signifies the [49] sea, or the sea in a ferment: and the purport of the verse is, that the Ignetes and Telchines carried their origin upwards to the de-

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[47] Ιγνητες, ὁι μετα τους Τελχινας εποικησαντες την Ῥοδον. Hesych.

[48] Clemens Alexand. Strom. 5. p. 674. Αμμα signifies a mother.

[49] It is sometimes used for a whirlwind: but among the antient Greeks it signified properly the surge of the sea.

Ποντῳ μαινομενοιο περιστενει ἁλυκη ΖΑΨ. Dionysius Iambus apud Clementem supra.

luge. Though they had the character of Γηγενεις, and Ουρανιωνες, yet they universally took to themselves the title of sons of the sea.

[50] Ουτοι ησαν υιοι μεν Θαλασσης, ως ο μυθος παρεδωκε.

They were looked upon, says Diodorus, *as the offspring of the sea, according to the traditions of the antients.* The Telchines were supposed to have made their first appearance at the time of a Deluge, which [51] Diodorus would confine to Rhodes: and Nonnus, from some emblematical representation, has described them as wafted over the ocean upon seahorses.

[52] Ωκυτεροι Τελχινες αλιτρεφεων υπερ ιππων.

They are said, under the character of Heliadæ, to have been very famous for [53] navigation: and through them many useful arts were transmitted to [54] mankind. They were likewise the first introducers of [55] idolatry; and deeply skilled in

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[50] L. 5. p. 326. Κυρητες γηγενεις. Strabo. l. 10. p. 723.

[51] Ibid. p. 327.

[52] L. 24. p. 626.

[53] Diodorus. l. 5. p. 328.

[54] Ibid. p. 326. Τεχνων ευρετας, και των εις τον βιον χρησιμων. Ibid.

[55] Ibid.

Magia: and we may infer from Diodorus, that they were of the Anakim, or gigantic race; for such are said to have been the first inhabitants of [56]Rhodes.

I have mentioned, that great confusion has arisen from not considering, that the Deity and priest were named alike; and that the people often were comprehended under the same title. The God Helius was styled [57] Cur-Ait; and his priests had the same name. But additionally to these the antient inhabitants of Ætolia, Eubœa, and Acarnania were styled [58] Curetes, and their country Curetica. Helius was likewise called by the Egyptians and other people Talchan: for Tal, which the Grecians rendered Talus, signified the Sun. Ταλος, ὁ Ἡλιος: *Talus*, says Hesychius, *signifies the Sun.* Ταλαιος, ὁ Ζευς εν Κρητη: *Zeuth in Crete was styled Talæus.* The term Tal-chan, which the Grecians rendered Telchin, signified Sol Rex: and under this title he was worshipped at [59] Lindus in Rhodes. His priests also and votaries were denominated in the same manner. The

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[56] Diodorus. l. 5. p. 326.

[57] Κυρος ὁ Ἡλιος. Plutarch. Artaxerxes.

[58] Strabo. l. 10. p. 692, 714.

[59] Παρα μεν Λινδιοις Απολλωνα Τελχινιον. Diodor. l. 5. p. 326. Talus by Apollodorus is said to have been the same as Taurus. l. 1. p. 54.

Curetes by some were esteemed the offspring of the [60] nymph Danaïs, and Apollo: by others they were said to have been the sons of [61] Jason, the same as Jasion, with whom Damater was supposed to have been enamoured: all which, I think, is not difficult to be understood.

I have shewn, that the Telchinian, and Cabiritic rites consisted in Arkite memorials. They passed from Egypt and Syria to Phrygia and Pontus: and from thence were introduced in Thrace, and in the cities of Greece. They were likewise carried into Hetruria, and into the regions of the Celtæ: and traces of them are to be observed as high up as the Suevi. Tacitus takes notice, that this people worshipped Isis: and he mentions that the chief object at their rites, was an Ark, or ship; [62] signum in modum Liburnæ figuratum; which was held in great reverence. The like mysteries according to Artemidorus prevailed in one of the British islands: in which, he says, that the worship of Damater was carried on with the same rites as in [63] Samothracia. I make no doubt,

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[60] Οἱ μεν Κυρητες Δαναιδος—νυμφης και Απολλωνος παιδες. Schol. in Lycoph. v. 77.

[61] Servius in Æneid. l. 3. v. 111.

[62] De moribus Germanorum. p. 603.

[63] Strabo. l. 4. p. 304.

but that this history was true: and that the Arkite rites prevailed in many parts of Britain; especially in the isle of Mona, where in aftertimes was the chief seat of the [64] Saronides, or Druids. Monai signifies insula Selenitis, vel Arkitis. It was sometimes expressed Menai; as is evident from the frith between the island and the main land being styled Aber Menai at this day. Aber Men-Ai signifies fretum insulæ Dei Luni; which island undoubtedly had this name from its rites. The same worship was probably farther introduced into some of the Scotish isles, the Hebrides of the antients, and particularly into that called Columbkil, or Columba. This island is said to have been in old time a seminary: and was reputed of the highest sanctity; so that there is a tradition of above fifty Irsk and Scotish kings being there [65] buried. Columb-kil is plainly a contraction of Columba-kil: which was not originally the name of the island, but of the temple there [66] constructed. The island was called simply Columba. When there was a change made in religion, people converted the heathenish temples

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[64] Diodorus. l. 5. p. 308.

[65] Martin's account of the Scotish isles. p. 256. Camden's Britannia. p. 1462.

[66] Cal, Col, Cala, signified a building upon an eminence.

to sanctuaries of another nature: and out of the antient names of places they formed saints, and holy men. Hence we meet with [67] St. Agnes, St. Allan, St. Earth, St. Enador, St. Herm, St. Levan, St. Ith, St. Sancrete, in Cornwal: and from the Caledonian Columba there has been made a [68] St. Columbus. This last was certainly a name given to the island from its worship: and, what is truly remarkable, it was also called Iöna; a name exactly synonymous, which it retains to this [69] day. But out of Columbus they have made a Saint, and of Iöna a [70] Bishop.

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[67] See Norden's Cornwal, and Camden.

[68] Camden calls the person Columba. p. 1462.

[69] Between Ila and Scotland lies *Iöna*. Camden. supra.

[70] People have supposed the island to have received its name from an Irish Bishop, who first preached the Gospel to the Picts. See Bede l. 3. c. 4. But it is no where said, that he was ever upon the island; much less that he gave name to it. The very existence of this personage is uncertain.

OF

THE ARGO,

AND

ARGONAUTIC EXPEDITION.

Ταδε περι απιςων συλγεγραφα· Των ανθρωπων οἱ μεν γαρ πειθονται πασι τοις λεγομενοις, ὡς ανομιλητοι σοφιας, και επιςημης· οἱ δε πυκνοτεροι την φυσιν, και πολυπραγμονες, απιςευσι το παραπαν, μηδεν γενεσθαι τυτων. Palæphatus.

MY purpose has been universally to examine the antient mythology of Greece; and by diligently collating the evidences afforded, to find out the latent meaning. I have repeatedly taken notice, that the Grecians formed variety of personages out of titles, and terms unknown: many also took their rise from hieroglyphics misinterpreted. The examples, which I have produced, will make the reader more favourably inclined to the process, upon which I am about to proceed.

Had I not in this manner opened the way to this disquisition, I should have been fearful of engaging in the pursuit. For the history of the Argonauts, and their voyage, has been always esteemed authentic, and admitted as a chronological æra. Yet it may be worth while to make some inquiry into this memorable transaction; and to see if it deserves the credit with which it has been hitherto favoured. Some references to this expedition are interspersed in most of the writings of the [1] antients. But beside these scattered allusions, there are complete histories transmitted concerning it: wherein writers have enumerated every circumstance of the operation.

By these writers we are informed, that the intention of this armament was to bring back a golden fleece, which was detained by Æetes king of Colchis. It was the fleece of that ram on which

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[1] The principal are those, which follow.
Author of the Orphic Argonautica.
Apollonius Rhodius.
Valerius Flaccus.
Diodorus Siculus. l. 4. p. 245.
Ovid. Metamorphosis. l. 7.
Pindar. Pyth. ode 4.
Apollodorus. l. 1. p. 4.
Strabo. l. 3. p. 222.
Hyginus. fab. 14. p. 38.

Phrixus and [2] Helle fled to avoid the anger of Ino. They were the two children of Athamas, conceived by (Νεφελη) a cloud: and their brother was Learchus. The ram, upon which they escaped, is represented, as the son of [3] Neptune and Theophane. Upon his arrival at Colchis, Phrixus sacrificed it to Mars, in whose temple the fleece was suspended. Helle was supposed to have fallen into the sea, called afterwards the Hellespont, and to have been drowned. After an interval of some years, Pelius, king of Jolcus, commissioned Jason, the son of his brother Æson, to go, and recover this precious fleece. To effect this a ship was built at Pagasæ, which city lay at no great distance from Mount Pelion in Thessaly. It was the first that was ever attempted; and the merit of the performance is given to Argus, who was instructed by Minerva, or divine wisdom. This ship was built partly out of some sacred timber from the grove of Dodona, which was sacred to Jupiter Tomarias. On this account it was said to have been oracular, and to have given verbal responses; which history is beautifully described by Claudian.

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[2] Hyginus. fab. 2. p. 18. Pausan. l. 9. p. 778.

[3] Ibid. fab. 3. p. 21.

[4] Argoïs trabibus jactant sudâsse Minervam:
Nec nemoris tantum vinxisse carentia sensu
Robora; sed, cæso Tomari Jovis augure luco,
Arbore præsagâ tabulas animâsse loquaces.

As soon as this sacred machine was completed, a select band of heroes, the prime of their age and country, met together, and engaged in this honourable enterprize. Among these Jason was the chief; by whom the others were summoned, and collected. Chiron, who was famous for his knowledge, and had instructed many of those young heroes in science, now framed for their use a delineation of the heavens: though some give the merit of this operation to Musæus. This was the first sphere constructed: in which the stars were formed into asterisms for the benefit of the Argonauts; that they might be the better able to conduct themselves in their perilous voyage. The heroes being all assembled, waiting for the rising of the Peleiades; at which season they set [5] sail. Writers differ greatly about the rout, which they

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[4] De Bello Getico. v. 16.

εκ δ' αρα κοιλης
Νηος επιβρομεισα Τομαριος εκλαγε φηγος.
Orph. Argonautica. v. 1153.

[5] Αμος δ' αντελλοντι Πελειαδες. Theoc. Idyl. 13. v. 25.

took at their setting out; as well as about the way of their return. The general account is, that they coasted Macedonia, and proceeded to Thrace; where Hercules engaged with the giants; as he is supposed to have done in many other places. They visited Lemnos, and Cyzicus; and from thence came to the Bosporus. Here were two rocks called the Cyanean, and also the Symplegades; which used to clash together with a mighty noise, and intercept whatever was passing. The Argonauts let a Dove fly, to see by her fate, if there were a possibility of escaping. The Dove got through with some difficulty: encouraged by which omen the heroes pressed forward; and by the help of Minerva escaped. After many adventures, which by the Poets are described in a manner wonderfully pleasing, they arrive at the Phasis, which was the chief River of Colchis. They immediately address Æetes; and after having informed him concerning the cause of their coming, demand a restitution of the fleece. The king was exasperated at their claim; and refused to give up the object in view, but upon such terms, as seemed impracticable. Jason however accepted of the conditions: and after having engaged in many labours, and by the assistance of Medea, soothed a sleepless dragon, which guarded the fleece, he at last brought off the prize. This being happily effected, he retired

privately to his ship, and immediately set sail; at the same time bringing away Medea, the king's daughter. As soon as Æetes was apprized of their flight, he fitted out some ships to pursue them: and arriving at the Thracian Bosporus took possession of that pass. The Argonauts having their retreat precluded, returned by another rout, which by writers is differently represented. Upon their arrival in Greece they offered sacrifices to the Gods; and consecrated their ship to Neptune.

What is alluded to in this romantic detail, may not perhaps at first sight be obvious. The main plot, as it is transmitted to us, is certainly a fable, and replete with inconsistency and contradiction. Yet many writers have taken the account in gross: and without hesitation, or exception to any particular part, have presumed to fix the time of this transaction. And having satisfied themselves in this point, they have proceeded to make use of it for a stated æra. Hence many inferences and deductions have been formed, and many events have been determined, by the time of this fanciful adventure. Among the most eminent of old, who admitted it as an historical truth, were Herodotus, Diodorus, Strabo; and with them every Grecian Mythologist: of the fathers, Clemens, Eusebius, and Syncellus. Among the moderns, the principal are Scaliger and Petavius: and of our country, Archbishop Usher, Cumberland, Dr. Jackson, and

Sir Isaac Newton. This last speaks of it without any diffidence; and draws from it many consequences, as from an event agreed upon, and not to be questioned: an æra, to which we may safely refer. It was a great misfortune to the learned world, that this excellent person was so easily satisfied with Grecian lore; taking with too little examination, whatever was transmitted to his hands. By these means many events of great consequence are determined from very uncertain and exceptionable data. Had he looked more carefully into the histories, to which he appeals, and discarded, what he could not authenticate; such were in all other respects his superior parts, and penetration, that he would have been as eminent for moral evidence, as he had been for demonstration. This last was his great prerogative, which, when he quitted, he became like Sampson shorn of his strength; he went out like another man. This history, upon which he builds so much, was founded upon some antient traditions, but misinterpreted greatly. It certainly did not relate to Greece; though adopted by the people of that country. Sir Isaac Newton, with great ingenuity has endeavoured to find out the time of this expedition by the place of the [6] Colures then, and the

[6] Newton's Chronology. p. 83. 84.

degrees, which they have since gone back. And this he does upon a supposition that there was such a person as Chiron: and that he really, as an antient poet would persuade us, formed a sphere for the Argonauts.

[7] Ὅυτος
Ες τε δικαιοσυνην θνητων γενος ηγαγε, δειξας
Ὁρκον, και θυσιας ἱλαρας, και σχηματ' Ολυμπα.

In answer to this the learned Dr. Rutherforth has exhibited some curious observations: in which he shews, that there is no reason to think that Chiron was the author of the sphere spoken of, or of the delineations attributed to him. Among many very just exceptions he has one, which seems to me to be very capital, and which I shall transcribe from him. [8] *Beside Pagasæ, from whence the Argonauts sailed, is about* 39°; *and Colchis, to which they were sailing, is in about* 45° *north latitude. The star Canobus of the first magnitude, marked* α *by Bayer, in the constellation Argo, is only* 37° *from the south pole: and great part of this constellation is still nearer to the south pole. Therefore this principal star, and great part of the con-*

[7] Auctor Titanomachiæ apud Clementem. Strom. l. 1. p. 360.
[8] Rutherforth's System of Natural Philosophy. vol. 2. p. 849.

stellation Argo could not be seen, either in the place, that the Argonauts set out from, or in the place to which they were sailing. Now the ship was the first of its kind; and was the principal thing in the expedition: which makes it very unlikely, that Chiron should chuse to call a set of stars by the name of Argo, most of which were invisible to the Argonauts. If he had delineated the sphere for their use, he would have chosen to call some other constellation by this name: he would most likely have given the name Argo to some constellation in the Zodiac: however, certainly, to one that was visible to the Argonauts; and not to one which was so far to the south, that the principal star in it could not be seen by them, either when they set out, or when they came to the end of their voyage.

These arguments, I think, shew plainly, that the sphere could not have been the invention of [9] Chiron or Musæus; had such persons existed.

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[9] Sir Isaac Newton attributes the invention of the Sphere to Chiron, or to Musæus. Some give the merit of it to Atlas: others to Palamedes.

Εφευρε δ' αρχων μετρα, και περιτροφας,
Ταξεις τε ταυτας, ουρανια τε σηματα. Sophocles in Nauplio.

The chief constellation, and of the most benefit to Mariners, is the Bear with the Polar star. This is said not to have been observed by any one before Thales: the other called the greater Bear was taken notice of by Nauplius; δυο δε εισιν, ων την μεν Ναυπλιος ευρε,

But I must proceed farther upon these principles: for to my apprehension they prove most satisfactorily, that it was not at any rate a Grecian work: and that the expedition itself was not a Grecian operation. Allowing Sir Isaac Newton, what is very disputable, that many of the asterisms in the sphere relate to the Argonautic operations; yet such sphere could not have been previously constructed, as it refers to a subsequent history. Nor would an astronomer of that country in any age afterwards have so delineated a sphere, as to have the chief memorial in a manner out of sight; if the transaction to which it alluded, had related to Greece. For what the learned Dr. Rutherforth alleges in respect to Chiron and Musæus, and to the times in which they are supposed to have lived, will hold good in respect to any Grecian in any age whatever. Had those persons, or any body of their country, been authors of such a work; they must have comprehended under a figure, and given the name of Argo to a collection of stars, with many of which they were unacquainted: consequently their longitude, latitude, and reciprocal distances, they could not know. Even the Egyptians seem in their sphere to have omitted those

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την ελαττονα δε Θαλης ὁ σοφος. Theon. in Arat. v. 27. Ναυτιλος απογονος ΑΡΧΑΙΟΥ του Ποσειδωνιος ὑιος. Scholl. Apollonii. l. 1. v. 134.

constellations, which could not be seen in their degrees of latitude, or in those which they frequented. Hence many asterisms near the southern pole, such as the Croziers, Phœnicopter, Toucan, &c. were for a long time vacant, and unformed: having never been taken notice of, till our late discoveries were made on the other side of the line. From that time they have been reduced into asterisms, and distinguished by names.

If then the sphere, as we have it delineated, was not the work of Greece, it must certainly have been the produce of [10] Egypt. For the astronomy of Greece confessedly came from that [11] country: consequently the history, to which it alludes, must have been from the same quarter. For it cannot be supposed, that in the constructing of a sphere the Egyptians would borrow from the [12] Hella-

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[10] Diodorus says that the Sphere was the invention of Atlas; by which we are to understand the Atlantians. l. 3. p. 193.

[11] Πρωτους Αιγυπτιους ανθρωπων απαντων εξευρειν των ενιαυτον, δυωδεκα μιρεα δασαμενους των ωρεων ες αυτον· ταυτα δε εξευρειν εκ των ΑΣΤΡΩΝ ελεγον. Herodot. l. 2. c. 4.

Γεωμετριας τε αν ευρεται γεγονασιν (οι Αιγυπτιοι). Clemens Alexand. Strom. l. 1. p. 361.

[12] The Egyptians borrowed nothing from Greece. Ου μην ουδε φησω, οκως Αιγυπτιοι παρ' Ελληνων ελαβον η τουτο (φαλλον τω Διονυσου) η αλλο κω τι νομαιον. Herodot. l. 2. c. 49. See also Diodorus Siculus. l. 1. p. 62, 63. of arts from Egypt.

dians, or from any people whatever: much less would they croud it with asterisms relating to various events, in which they did not participate, and with which they could not well be acquainted: for in those early days the history of Hellas was not known to the sons of Mizraim. Many of the constellations are apparently of Egyptian original; and were designed as emblems of their Gods, and memorials of their rites and mythology. The Zodiac, which Sir Isaac Newton supposed to relate to the Argonautic expedition, was an assemblage of Egyptian hieroglyphics. Aries, which he refers to the golden fleece, was a representation of Amon: Taurus of Apis: Leo of Arez, the same as Mithras, and Osiris. Virgo with the spike of corn was [13] Isis. They called the Zodiac the grand assembly, or senate, of the twelve Gods, εν δωδεκατομοιρια Θεοι Βουλαιοι. The planets were esteemed Ῥαβδοφοροι, lictors and attendants, who waited upon the chief Deity, the Sun. These, says the Scholiast upon [14] Apollonius, were the people who first observed the influences of the stars; and distinguished

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[13] Οι μεν γαρ αυτην φασι Δημητραν, δια το εχειν σταχυν· οι δε Ισιν· οι δε Αταργατιν. Eratosthenis Asterism. Παρθενος.

[14] Γεγονεναι δε αυτους φησιν Απολλωνιος προ του παντα τα αστρα φαινεσθαι καθ' ὁ την τε φυσιν καταγνωναι αυτων δοκουσι, και τα ονοματα θεσθαι. Και τα μεν δωδεκα ζωδια θεους Ελλαδος προσαγορευσαι, τους δε πλανητας Ῥαβδοφορους. Scholia Apollon. Argon. l. 4. v. 261.

them by names: and from them they came to [15] Greece.

Strabo, one of the wisest of the Grecians, cannot be persuaded but that the history of the Argonautic expedition was true: and he takes notice of many traditions concerning it in countries far remote: and traces of the heroes in many places; which arose from the temples, and cities, which they built, and from the regions to which they gave name. He mentions particularly, that there still remained a city called [16] Aia upon the Phasis; and the natives retained notions, that Æetes once reigned in that country. He takes notice, that there were several memorials both of Jason and Phrixus in Iberia, as well as in Colchis. [17] *In Armenia, too, and as far off as Media, and the neighbouring regions, there are,* says Strabo, *temples*

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[15] Σχεδον δε και παντα τα ονοματα των Θεων εξ Αιγυπτου εληλυθε εις την Ἑλλαδα. Herod. l. 2. c. 49 and 50.

Τουτον δε (Θευθ Αιγυπτιακον) πρωτον αριθμον τε και λογισμον ευρειν, και γεωμετριαν και αστρονομιαν. Plato in Phædro. v. 3. p. 274.

[16] Ἡτε Αια δεικνυται περι Φασιν πολις, και ὁ Αιητης πεπιστευται βασιλευσαι της Κολχιδος, και εστι τοις εκει τουτ' επιχωριον τ' ονομα, κ τ λ. l. 1. p. 77.

[17] Και τα Ιασονεια πολλαχου και της Αρμενιας και της Μηδιας, και των πλησιοχωρων αυτοις τοπων δεικνυται. Και μην και περι Σινωπην, και την ταυτης παραλιαν, και την Προποντιδα, και τον Ἑλλησποντον μεχρι των κατα την Λημνον τοπων λεγεται πολλα τεκμηρια της του Ιασονος στρατειας, και της Φριξου της δε Ιασονος, και των επιδιωξαντων Κολχων, μεχρι της Κρητης, και της Ιταλιας και του Ἀδριου. p. 77.

still standing, called Jasonea; and all along the coast about Sinope, upon the Pontus Euxinus; and at places in the Propontis, and the Hellespont, as far down as Lemnos, the like traces are to be observed, both of the expedition undertaken by Jason, and of that, which was prior, by Phrixus. There are likewise plain vestiges of Jason in his retreat, as well as of the Colchians, who pursued him, in Crete, and in Italy, and upon the coast of the Adriatic. [18] *They are particularly to be seen about the Ceraunian mountains in Epirus: and upon the western coast of Italy in the gulf of Poseidonium, and in the islands of Hetruria. In all these parts the Argonauts have apparently been.* In another place he again takes notice of the great number of temples erected to [19] Jason in the east: which were held in high reverence by the barbarous nations. Diodorus Siculus also mentions many tokens of the [20] Argonauts about the island Æthalia,

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[18] Δεικνυται γαρ τινα σημεια και περι τα Κεραυνια ορη, και περι τον Αδριαν, και εν τω Ποσειδωνιατη κολπω και ταις προ της Τυρρηνιας νησοις της των Αργοναυτων πλανης σημεια. Ibid. p. 39.

[19] Ibid. p. 798.

[20] L. 4. p. 259.

Κατα την Αιθαλιαν λιμην Αργους. Strabo. l. 5. p. 342. He mentions near Pæstum το της Ἡρας ἱερον της Αργονιας, Ιασονος ἱδρυμα. l. 6. p. 386. Near Circæum Αργους κλεινον δρεμον. Lycoph. v. 1274. See the Scholia: also Aristotle περι θαυμας: ακουσματων. p. 728. and Taciti Annales. l. 6. c. 34.

and in the Portus Argoüs in Hetruria; which latter had its name from the Argo. And he says, *many speak of it as a certainty, that the like memorials are to be found upon the Celtic coast; and at Gades in Iberia, and in divers other places.*

From these evidences so very numerous, and collected from parts of the world so widely distant, Strabo concludes that the history of Jason must necessarily be authentic. He accordingly speaks of the Argo and Argonauts, and of their perils and peregrinations, as of facts [21] universally allowed. Yet I am obliged to dissent from him upon his own principles: for I think the evidence, to which he appeals, makes intirely against his opinion. I must repeat what upon a like occasion I have more than once said, that if such a person as Jason had existed, he could never have performed what is attributed to him. The Grecians have taken an antient history to themselves, to which they had no relation: and as the real purport of it was totally hid from them, they have by their colouring and new modelling, what they did not understand, run themselves into a thousand absurdities. The Argo is represented as the first ship built; and the

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[21] Των δε περι τον Ιασονα συμβαντων, και της Αργους, και τους Αργοναυτας των ὁμολογουμενων των παρα πασιν κ τ λ. Strabo. l. 1. p. 77.

heroes are said to have been in number according to Valerius Flaccus, fifty-one. The author of the Orphic Argonautica makes them of the same [22] number. In Apollonius Rhodius there occur but forty-four: and in Apollodorus they amount to the same. These authors give their names, and subjoin an history of each person: and the highest to which any writer makes them amount, is [23] fifty and one. How is it possible for so small a band of men to have achieved what they are supposed to have performed. For to omit the sleepless dragon, and the bulls breathing fire; how could they penetrate so far inland, and raise so many temples, and found so many cities, as the Grecians have supposed them to have founded? By what means could they arrive at the extreme parts of the earth; or even to the shores of the Adriatic, or the coast of Hetruria? When they landed at Colchis, they are represented so weak in respect to the natives, as to be obliged to make use of art to obtain their purpose. Having, by the help of the King's daughter, Medea,

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[22] He seems to speak of fifty and one.

Ησσονα κοιρανον ειναι
Πεντηκοντ' εξεταισιν. Argonaut. v. 298.

Theocritus styles the Argo τριακοντασυγος. Idyl. 13. v. 74.

[23] Natalis Comes makes the number of the Argonauts forty-nine: but in his catalogue he mentions more.

stolen the golden fleece, they immediately set sail. But being pursued by Æetes, and the Colchians, who took possession of the pass by the Bosporus, they were forced to seek out another passage for their retreat. And it is worth while to observe the different routs, which they are by writers supposed to have taken: for their distress was great; as the mouth of the Thracian Bosporus was possessed by Æetes; and their return that way precluded. The author of the Orphic Argonautics makes them pass up the Phasis towards the Mæotis: and from thence upwards through the heart of Europe to the Cronian sea, or Baltic: and so on to the British seas, and the Atlantic; and then by Gades, and the Mediterranean home. Timagetus made them proceed northward to the same seas, but by the [24] Ister. According to Timæus they went upwards to the fountains of the Tanais, through the [25] Palus Mæotis: and from thence through Scythia, and Sarmatia, to the Cronian seas: and from thence by the Atlantic home. Scymnus Delius carried them by the same rout. Hesiod and Antimachus, conduct them by the southern ocean to [26] Libya; and from

[24] Scholia in Apollon. l. 4. v. 259.

[25] Diodorus Sic. l. 4. p. 259. Natalis Comes. l. 6. p. 317.

[26] Scholia in Apollon. supra.

thence over land to the Mediterranean. Hecatæus Milesius supposed them to go up the Phasis, and then by turning south over the great continent of Asia to get into the Indian ocean, and so to the [27] Nile in Egypt: from whence they came regularly home. Valerius Flaccus copies Apollonius Rhodais, and makes them sail up the Ister, and by an arm of that river to the Eridanus, and from thence to the [28] Rhone: and after that to Libya, Crete, and other places. Pindar conducts them by the Indian ocean.

[29] Ειτ' ωκεανε πελαγεσσι μιγαν
Ποντω τ' Ερυθρω.

Diodorus Siculus brings them back by the same way as they went out: but herein, that he may make things plausible, he goes contrary to the whole tenor of history. Nor can this be brought about without running into other difficulties, equal to those which he would avoid. For if the Argonauts were not in the seas spoken of by the authors above; how could they leave those re-

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[27] Scholia. Ibid.

[28] Εκ δε τοθεν Ροδανοιο βαθυν ροον εισεπερησεν. Apollon. Rhod. l. 4. v. 627.

[29] Pyth. Ode 4. p. 262.

peated memorials, upon which Strabo builds so much, and of which mention is made by [30] Diodorus? The latter writer supposes Hercules to have attended his comrades throughout: which is contradictory to most accounts of this expedition. He moreover tells us, that the Argonauts upon their return landed at Troas; where Hercules made a demand upon Laomedon of some horses, which that king had promised him. Upon a refusal, the Argonauts attack the Trojans, and take their city. Here we find the crew of a little bilander in one day perform what Agamemnon with a thousand ships and fifty thousand men could not effect in ten years. Yet [31] Hercules lived but one generation before the Trojan war: and the event of the first capture was so recent, that [32] Anchises was supposed to have been witness to it: all which is very strange. For how can we believe, that such a change could have been brought about in so inconsiderable a space,

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[30] L. 4. p. 259.

[31] Οἱ Ἕλληνες φασιν Ἡρακλεα γενεσθαι γενεᾳ προτερον των Τρωικων. Diodor. l. 1. p. 21. Homer gives Hercules six ships, when he takes Troy. Ἐξ οιης συν νηεσι. Iliad. E. v. 642.

[32] Anchises is made to say

Satis una superque
Vidimus excidia, et captæ superavimus urbi. Virg. Æneid. l. 2. v. 642.

either in respect to the state of Troy, or the polity of Greece?

After many adventures, and long wandering in different parts, the Argonauts are supposed to have returned to Iolcus: and the whole is said to have been performed in [33] four months: or as some describe it, in [34] two. The Argo upon this was consecrated to Neptune; and a delineation of it inserted among the asterisms of the heavens. But is it possible for fifty persons, or ten times fifty, to have performed such mighty operations in this term; or indeed at any rate to have performed them? They are said to have built temples, founded cities, and to have passed over vast continents, and through seas unknown: and all this in an open [35] boat, which they dragged over mountains, and often carried for leagues upon their shoulders.

If there were any truth in this history, as applied by the Grecians, there should be found

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[33] Τον παντα πλουν εν τεσσαρσι μησι τελειωσαντες. Apollodorus. l. 1. p. 55.

[34] Τον παντα πλουν εν δυσι μησιν ανυσαντες. Scholia in Lycoph. v. 175.

[35] The Argo was styled Αργων σκαφος by Diodorus; and the Scholiast upon Pindar: also by Euripides. It is also called Αργων ακατον. Orphic Argonaut. v. 1261. and v. 489. Τιφυς Ιθυντως ακατοιο.

some consistency in their writers. But there is scarce a circumstance in which they are agreed. Let us only observe the contradictory accounts given of Hercules. According to [36] Herodotus he was left behind at their first setting out. Others say, he was left on shore upon the coast of [37] Bithynia. Demaretes and Diodorus maintain that he went to [38] Colchis: and Dionysius Milesius made him the captain in the [39] expedition. In respect to the first setting out of the Argo, most make it pass northward to Lemnos and the Hellespont: but [40] Herodotus says, that Jason sailed first towards Delphi, and was carried to the Syrtic sea of Libya; and then pursued his voyage to the Euxine. The æra of the expedition cannot be settled without running into many difficulties, from the genealogy and ages of the persons spoken of. Some make the event [41] ninety years, some [42] seventy-nine, others only forty years be-

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[36] Herodotus. l. 7. c. 193.

[37] Apollonius Rhodius. l. 1. v. 1285. Theocrit. Idyll. 13.

[38] Apollodorus. l. 1. p. 45. Diodorus. l. 4. p. 251.

[39] Ibid. l. 1. p. 45.

[40] Herodotus. l. 4. c. 179. Ὑπολαβεῖν ἀνεμον βορεην, και αποφερειν προς την Λιβυην. κ τ λ.

[41] Euseb. Chron. Versio Lat. p. 93.

[42] Thrasyllus apud Clement. Alexand. Strom. l. 1. p. 401. Petavius 79 years. Rationarii Temp. Pars secunda. p. 109.

fore the æra of Troy. The point, in which most seem to be agreed, is, that the expedition was to Colchis: yet even this has been controverted. We find by Strabo, that [43] Scepsius maintained, that Æetes lived far in the east upon the ocean, and that here was the country, to which Jason was sent by Pelias. And for proof of this he appealed to Mimnermus, whose authority Strabo does not like: yet it seems to be upon a par with that of other poets; and all these traditions came originally from poets. Mimnermus mentions, that the rout of Jason was towards the east, and to the coast of the ocean: and he speaks of the city of Æetes as lying in a region, where was the chamber of the Sun, and the dawn of day, at the extremities of the eastern world.

[44] Αιηταο πολιν, τοθι τ' ωκεος Ηελιοιο
Ακτινες χρυσεῳ κειαται εν θαλαμῳ
Ωκεανυ παρα χειλες', ἱν' ωκετο θειος Ιησων.

How can we after this trust to writers upon this subject, who boast of a great exploit being per-

[43] Σκεψιος—ὁς εν τῳ ωκεανῳ ποιησας την οικησιν τυ Αιητυ, προς ταις ανατολαις εκτος πεμφθηναι φησιν ὑπο τυ Πελιυ τον Ιασονα. Strabo. l. 1. p. 80.

Εν δε τῳ ωκεανῳ τον παρ' Αιητυ πλουν επλαττεν. Strabo. l. 1. p. 77.

[44] Strabo. l. 1. p. 80.

formed, but know not whether it was at Colchis, or the Ganges. They could not tell satisfactorily who built the Argo. Some supposed it to have been made by Argus: others by Minerva. [45] Possis of Magnesia mentioned Glaucus, as the architect: by Ptolemy Hephæstion he is said to have been [46] Hercules. They were equally uncertain about the place, where it was built. Some said, that it was at Pagasæ; others at Magnesia; others again at Argos. [47] Εν Αργει εναυπηγηθη, ως φησιν Ηγησανδρος ὁ Σαλαμινιος. In short the whole detail is filled with inconsistences: and this must ever be the case, when a people adopt a history which they do not understand, and to which they have no pretensions.

I have taken notice, that the mythology, as well as the rites of Greece, was borrowed from Egypt: and that it was founded upon antient histories, which had been transmitted in hieroglyphical representations. These by length of time became obscure; and the sign was taken for the reality, and accordingly explained. Hence arose the fable about the bull of Europa, the fish of Venus, and Atargatis, the horse of Nep-

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[45] Athenæus. l. 7. c. 12. p. 296.

[46] Apud Photium. p. 475.

[47] Scholia in Lycoph. v. 883.

tune, the ram of Helle, and the like. In all these is the same history under a different allegory, and emblem. I have moreover taken notice of the wanderings of Rhea, of Isis, of Astarte, of Iona: and lastly of Damater: in which fables is figured the separation of mankind by their families, and their journeying to their places of allotment. At the same time the dispersion of one particular race of men, and their flight over the face of the earth, is principally described. Of this family were the persons, who preserved the chief memorials of the ark in the Gentile world. They looked upon it as the nurse of Dionusus, and represented it under different emblems. They called it Demeter, Pyrrha, Selene, Meen, Argo, Argus, Arcas, and Archaius (Αρχαιος). And although the last term, as the history is of the highest antiquity, might be applicable to any part of it in the common acceptation; yet it will be found to be industriously introduced, and to have a more immediate [48] reference. That it was

[48] It is found continually annexed to the history of Pyrrha, Pelias, Aimonia, and the concomitant circumstances of the Ark and Deluge. Ωγυγος, αρχαιος βασιλευς Θηβων. Ὁδε Ωγυγος υἱος ην Ποσειδωνος. Schol. in Lycoph. v. 1206. Πυῤῥα, αρχαια αλοχος. Ισις αρχαια. Αιμωνια αρχαια.

Ναυπλιος (ὁ Αργοναυτης) απογονος Αρχαιω τω Ποσειδωνος. Schol. in Apollon. l. 1. v. 137.

used for a title is plain from Stephanus Byzantinus, when he mentions the city Archa, near mount Libanus. Αρχη, πολις Φοινικης· το εθνικον Αρχαιος. Upon one of the plates backwards is a representation from Paruta of the Sicilian Tauro-Men with an inscription [49] ΑΛ ΑΡΚΑΙΟΣ, Al Arkaios. This is remarkable; for it signifies literally Deus Arkitis: and the term Αρχαιος above is of the same purport, an *Archite*. The Grecians, as I have said, by taking the story of the Argo to themselves, have plunged into numberless difficulties. What can be more ridiculous than to see the first constructed ship pursued by a navy, which was prior to it? But we are told, to palliate this absurdity, that the Argo was the first long [50] ship. If we were to allow this interpretation, it would run us into another difficulty: for Danaus, many generations before, was said to have come to [51] Argos in a long ship: and Minos had a fleet of long ships, with which he held the sovereignty of the seas. Of what did the fleet of Æetes consist, with which he pursued the Argo-

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[49] Parutæ Sicilia. p. 104.

[50] Longâ nave Jasonem primum navigâsse Philostephanus Auctor est. Plin. l. 7. c. 56. Herodotus mentions the Argonauts καταπλωσαντας μακρη νηι ες Αιαν. l. 1. c. 2.

[51] Δαναον πρωτον (μακραν ναυν) κατασκευασαι. Scholia in Apollon. l. 1. v. 4.

nauts, but of long ships: otherwise how could he have been supposed to have got before them at the Bosporus, or overtaken them in the Ister? Diodorus indeed omits this part of the history, as he does many other of the principal circumstances, in order to render the whole more consistent. But at this rate we may make any thing of any thing. We should form a resolution, when we are to relate an antient history, to give it fairly, as it is transmitted to us: and not try to adapt it to our own notions, and alter it without authority.

In the account of the Argo we have undeniably the history of a sacred ship, the first which was ever constructed. This truth the best writers among the Grecians confess; though the merit of the performance they would fain take to themselves. Yet after all their prejudices they continually betray the truth, and shew, that the history was derived to them from Egypt. Accordingly Eratosthenes tells us, [52] *that the asterism of the Argo in the heavens was there placed by divine wisdom: for the Argo was the first ship that*

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[52] Αργω—αυτη δια την Αθηναν εν τοις αστροις ιδρυχθη· ΠΡΩΤΗ γαρ αυτη ναυς κατεσκευασθη, και αρχηθεν στεχτοηθη· φανεισσα δε γενομενη πρωτη το πελαγος διειλε αβατον ον· ιν' η τοις επιγινομενοις παραδειγμα σαφεστερον. Eratosthenes in καταστερισμα Αργω. 35.

was ever built: και αρχηθεν ετεχτονηθη, *it was moreover built in the most early times, or at the very beginning; and was an oracular vessel. It was the first ship that ventured upon the seas, which before had never been passed: and it was placed in the heavens as a sign, and emblem for those, who were to come after.* Conformably to this Plutarch informs us, [53] *that the constellation, which the Greeks called the Argo, was a representation of the sacred ship of Osiris: and that it was out of reverence placed in the heavens.* I have spoken at large both of Osiris, and his sacred ship: and we know to what it alludes, and that it was esteemed the first ship [54] constructed. It was no other than the Ark, called by the Greeks Argus, and Arcas, and represented above as πλοιον, ὁ αρχηθεν ετεχτονηθη. Hence the Grecians, though some few would represent the Argo as only the first long ship; yet in general speak of it as the first ship which was framed. And although their account of it is attended with numberless inconsistences, yet they religiously abide by the truth. Eratosthenes above, to prevent all misinterpreta-

[53] Το πλοιον, ὁ καλουσιν Ἑλληνες Αργω, της Οσιριδος νεως ειδωλον εστι τιμη κατηστερισμενον. Isis et Osiris. v. 1. p. 359.

[54] Κατηστερισθη δε αυτη δια την Αθηναν, ὁτι πρωτη νους ἐδειχθη παρ' αυτης. Theon in Aratum de Argo nave.

tion, explains his meaning by saying, *The Argo was the first ship that divided the waters of the sea, which before had never been penetrated:* [55] Πρωτη πελαγος διειλε, αβατον ον. Hence also Catullus keeps to this antient tradition, though he is guilty of great inconsistency in speaking of ships which were still prior. He says of the Argo,

[56] Illa rudem cursu prima imbuit Amphitriten.

Commentators have endeavoured to explain away the meaning of this passage: and have gone so far as to alter the terms prima imbuit to prorâ imbuit, that the author may not contradict himself. But they spoil the rythm, and render the passage scarce sense. And after all, the same difficulty occurs repeatedly in other writers. There was certainly a constant tradition that the Argo was the first ship; and that it was originally framed by divine wisdom. The author of the Orphic Argonautics represents it in this light; and says, that Juno gave a commission to Minerva to build it out of her regard to Jason.

[57] Και ῥα καλεσσαμενη επετελλετο Τριτογενειη,

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[55] Asterism 35.

[56] Epithalam. Pelei et Thetidos. v. 11.

[57] Orphic Argonautica. v. 66. This writer acts with the same

Και οἱ φηγινεην ΠΡΩΤΟΝ τεχνησατο νηα,
Ἡ και ὑπ' ειλατινοις ερετμοις ἁλιμυρεα ϐενθη
ΠΡΩΤΗ ὑπεξεπερησε, τριϐες τ' ηνυσσε θαλασσης.

The like is said by Theon upon Aratus, [58] Κατησερισθη δε αυτη δια την Αθηναν, ὁτι πρωτη ναυς εδειχθη παρ αυτης. *It was placed in the heavens by Minerva, as a memorial, that the first ship was devised by her.* All the Latin Poets have closely copied this tradition. Lucan speaks of navigation commencing from the æra of the Argo.

[59] Inde lacessitum primum mare, cum rudis Argo
Miscuit ignotas temerato littore gentes.

This, according to Manilius, was the reason of its being inserted in the sphere.

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inconsistency as Catullus: for after having represented the Argo as the first ship, he mentions the Pheacians, as a people prior to it, and very expert in navigation.

Ἰδριες ειρεσιης, και αλιπλαγκτοιο πορειης. v. 1292. He also speaks of Νηυσιν απειρεσιαις ϐριαρος λοχος Αιηταο. v. 1298.

[58] Theon in Aratum.

The Argo is termed εργον Αθηναιης Ιτωνιδος. Apollonius. l. 1. v. 551. The same is to be found in Apollodorus. Κἀκεινος (Αργος) Αθηνας ὑποθεμενης πεντηκοντορον ναυν κατεσκευασε, την προσαγορευθεισαν απο τυ κατασκευασαντος Αργω. l. 1. p. 42.

[59] Lucan. Pharsal. l. 3. v. 193.

[60] In Cœlum subducta, mari quod prima cucurrit.

All other [61] poets are uniformly of this opinion: and they speak the sense of the best mythologists, who preceded. Hyginus, who made it his sole purpose to collect the various traditions of the mythic ages, concludes his account of the Argo in these words: [62] Hæc est navis Argo, quam Minerva in sideralem circulum retulit ob hoc,

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[60] Manilii Astron. l. 1. v. 403.

[61] Prima Deûm magnis canimus freta pervia nautis,
Fatidicamque ratem. Valerius Flaccus. l. 1. v. 1.
Hæc fuit ignoti prima carina maris. Martial. l. 7. epig. 19.
Æquor Jasonio pulsatum remige primum. Ovid. de Ponto. l. 3. epist. 1. v. 1.
Primæque ratis molitor Jason. Ovid. Metam. l. 8. v. 302.
Per non tentatas prima cucurrit aquas. Ovid. Trist. l. 3. eleg. 9. v. 8.
Prima malas docuit mirantibus æquora ventis
Peliaco pinus vertice cæsa vias. Ovid. Amorum. l. 2. eleg. 11. v. 1.
Vellera cum Minyæ nitido radiantia villo
Per mare non notum primâ petiere carinâ. Metamorph. l. 6. v. 721.
Prima fretum scandens Pagasæo littore pinus
Terrenum ignotas hominem projecit in undas. Lucan. l. 6. v. 400. See also Scholia upon Euripides. Medea. v. 1.

[62] Hyginus. fab. 14. p. 55.

quod ab se esset ædificata, ac primum in pelagus deducta.

From hence, I think, it is plain, that the history of the Argo related to an antient event, which the Egyptians commemorated with great reverence. The delineation in the sphere was intended as a lasting memorial of a wonderful deliverance: on which account one of the brightest stars in the southern hemisphere is represented upon the rudder of the ship. The star by the Egyptians was called Canobus; which was one of the titles of their chief Deity; who under this denomination was looked upon as the particular God of mariners. There was a city of this name upon the most western branch of the Nile, much frequented by [63] sailors: and there was also a temple called by Stephanus, Ἱερον Ποσειδωνος Κανωβε, *the temple of Canobus Neptunius, the great God of mariners.* Over against it was a small island named Argæus. [64] Εστι δε προς τῳ Κανωβῳ μικρα νησος Αργαιε. Argaius, Archaius, and Argoüs, all relate to the same history. The temple at Canobus seems to have been a stately edifice; and to have had a sacred inclosure, as we may infer from Dionysius.

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[63] Μαλιστα μεντοι τῳ Κανωβικῳ στοματι ἐχρωντο ὡς ἐμπορίῳ. Strabo. l. 17. p. 1153.

[64] Steph. Byzant.

[65] Και τεμενος περιπυγον Αμυκλαιοιο Κανωβε.

The star of this Deity was put upon the rudder of the Argo, to shew, that Providence was its guide. It is mentioned by Vitruvius; who calls it Canopus, and says, that it was too low to be seen in Italy. [66] Stella Canopi, quæ his regionibus est ignota. It was also scarce high enough to be seen in any part of Greece. Eudoxus is said to have just discerned it from an eminence near [67] Cnidus. But there is scarce a place in Europe of a latitude so far south as [68] Cnidus: in all the celebrated places in Greece it was utterly invisible. This alone would prove, that the sphere could not be the work of a Grecian; and that this asterism could have no relation to that country. The star Canobus, as I have shewn, was denominated from an Egyptian Deity; and

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[65] Περιηγησις. v. 13. Ὁ εν ακρῳ τῳ πηδαλιῳ της Αργους κειμενος λαμπρος αστηρ Κανωβος ονομαζεται. Proclus de Sphærâ.

[66] Vitruvius. l. 9. c. 7.

[67] Strabo. l, 2. p. 180. Κανωβος αφανης μεν τοις εν τῳ Ἑλλαδικῳ κλιματι. Scholia Dionys. v. 10.

[68] It could scarcely be seen at Rhodes, which was nearly the same latitude as Cnidus. Ουτος μεν (ὁ Κανωβος) εν Ροδῳ μολις θεωρητος εστιν, η παντελως αφ' υψηλων τοπων ὁρατος. Proclus de Sphærâ. See Scholia in Dionys. περιηγης. v. 11.

placed in the sphere with a particular design, and attended with a very interesting history: but both the star itself, and the history, to which it related, was in great measure a secret to the Greeks. Not a word is said of it in their antient accounts of the [69] Argo.

The cause of all the mistakes in this curious piece of mythology arose from hence. The Arkites, who came into Greece, settled in many parts, but especially in Argolis and Thessalia; where they introduced their rites, and worship. In the former of these regions they were commemorated under a notion of the arrival of Da-Naus, or Danaus. It is supposed to have been a person who fled from his brother Ægyptus, and came over in a sacred ship given him by Minerva. This ship, like the Argo, is said to have been the first ship constructed: and he was assisted in the building of it by the same Deity, Divine wisdom.

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[69] Canopus, and Canobus, was the same as the God Esorus, or Asorus, who was worshipped in Palestine and Syria; and was supposed to have been the founder of Carthage. He is represented by Hesychius, as the pilot of the Argo. Αξωρος, ὁ κυβερνητης της Αργους. Artemis was styled Ισωρα. Pausan. l. 2. p. 240 and 274. Asorus, and Azorus, was the same as the Hazor of the Scriptures.

[70] Προθεμενης Αθηνας αυτω (Δαναος) νεων πρωτης καθιδρυσασθαι. Both histories relate to the same event. Danaus upon his arrival built a temple called Argus, to Iöna, or Juno; of which he made his daughters priestesses. The people of the place had an obscure tradition of a deluge, in which most perished; some few only escaping. The principal of these was [71] Deucalion, who took refuge in the Acropolis, or temple. Those who settled in Thessaly, carried with them the same memorials concerning [72] Deucalion, and his deliverance; which they appropriated to their own country. They must have had traditions of this great event strongly impressed upon their minds; as every place to which they gave name, had some reference to that history. In process of time these impressions grew more and more faint; and their emblematical worship became very obscure, and unintelligible. Hence they at last confined the history of this event to their own country; and the Argo was supposed to have been built, where

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[70] Apollodorus. l. 2. p. 63. See also Scholia in Apollon. Argonaut. l. 1. v. 4.

[71] Natalis Comes. l. 8. c. 17. p. 466.

[72] Strabo. l. 9. p. 660 and 677.

Οι απο Δευκαλιωνος το γενος εχοντες εβασιλευον Θεσσαλιας. Schol. in Apollon. l. 4. v. 266.

it was originally enshrined. As it was reverenced under the symbol of the moon, called Man, and Mon.; the people from this circumstance named their country Ai-Mona, in aftertimes rendered Aimonia. And we are informed by the Scholiast upon [73] Apollonius, that it had of old many other names; such as Pyrrhodia, which it received in memory of Pyrrha the wife of [74] Deucalion. The history given of the region, by the antient poet Rhianus, is very curious, and shews plainly the original of this Arkite colony.

[75] Πυρρὰν δὴ ποτε τὴν γε παλαιοτεροι καλεεσκον
Πυρρας Δευκαλιωνος απ' ΑΡΧΑΙΑΣ αλοχοιο.
[76] Αἰμονιην δ' εξαυτις αφ' Αἰμονος, ὃν ῥα Πελασγος
Γεινατο φερτερον υἱον, ὁ δ' αυ τεκε Θεσσαλον Αἰμων.
Τωδ' απο Θεσσαλιην λαοι κατεφημιξαντο.

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[73] Strabo. l. 9. p. 677. Schol. Apollonii. l. 3. v. 1087.

[74] She was the wife of that Deucalion,

Ὃς πρωτος ποιησε πολεις, και ἐδειματο πηας
Αθανατοις, πρωτος δε και ανθρωπων βασιλευεν.

Apollonius Rhod. l. 3. v. 1087.

[75] Scholia Apollon. supra.

[76] The country Αἰμονια is in like manner styled Αρχαια by Callimachus, in speaking of the Argonauts.

Ἥρωες απ' Αιηταο ΚΥΤΑΙΟΥ
Ἀυθις ες ΑΡΧΑΙΑΝ επλεφ' Αἰμονιαν. See Strabo. l. 1. p. 78.

In this country were the cities Arne, Larissa, Argos, Theba, and Magnesia; all denominated from the same worship. Here was [77] Πηλιαδων ακρον, the promontory of the Doves; and the sea port Iolcus, of the same purport as Argos and Theba. It was one of the most antient cities of Thessaly, in which the Argo was supposed to have been laid up: and the name shews the true history of the place. It was denominated from the Ark, styled Ὁλκας: which was one of the Grecian names for a large ark or float. Iolcus was originally expressed Iaolcus, which is a variation of Aia-Olcas, the place of the Ark. Medea in Apollonius makes use of the true name, when she speaks of being wafted to Greece.

[78] Η αυτην με ταχειαι ὑπερ ποντοιο φερoιεν
Ενθεν δ' εις Ιαολκον αναρπαξασαι αελλαι.

Pagasæ in the feminine is the same as Pegasus: and received its name from a well known emblem, the horse of Poseidon; by which we are to

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[77] Αυτικα δ' ηερι πολυληϊος αια Πελασγων
Δυετο, Πηλιαδας ὁι παρεξημειβον ερικνας. Apollon. l. 1. v. 580.

[78] Apollon. Rhod. l. 3. v. 1110. Homer also styles it Ευρυχορος Ιαυλκος. Odyss. Λ. v. 255.

understand an ark, or ship. [79] Ἵππους γαρ ὁ ποιητης τας ναυς ειπε, και ἡμεις τον Ποσειδωνα Ἵππιον καλεμεν. και ὁν εχει λογον επι γης ἱππος, τον αυτον εν θαλασσῃ ναυς. *By horses,* says Artemidorus, *the poets mean ships; and hence it is, that Poseidon is styled Hippius. For there is a strict analogy between the poetical horse on land, and a real ship in the sea.* Hence it came, that Pegasus was esteemed the horse of Poseidon, and often termed Σκυφιος; a name which relates to a [80] ship, and shews the purport of the emblem. The ark, we know, was preserved by divine providence from the sea, which would have overwhelmed it: and as it was often represented under this symbol of a horse, it gave rise to the fable of the two chief Deities contending about horses.

[81] Ὡς ποτε δι δηρισσαν αελλοποδων ὑπερ Ἱππων
Ζευς ὑψιβρεμετης, και ποντιος Ενοσιγαιος.

It was upon this account that the cities named Argos, had the title of Ἱππιοι και Ἱπποβοτοι, *Hippii and Hippobotæ.* I have mentioned that the Arkite worship was introduced into Italy by people styled Arcades, and Argæi: and here was an

[79] Artemidorus. l. 1. c. 58.

[80] Ονομα ην τῳ πλοιῳ Πηγασος. Palæphatus.

[81] Orph. Argonaut. v. 1275.

[81] Argos Hippium in the region of Daunia. I imagine, that none of these appellations related to the animal, an horse; but to an emblem, under which in those places the ark was [82] reverenced. Daunia itself is a compound of Da-Ionia, and signifies the land of the Dove. In Thessaly every place seems to have had a reference to this history. Two of the chief mountains were Pelion, and Ossa; one of which signifies the mountain of the Dove, and the other of the [83] Oracle. Near Pagasæ and Iaolcus was a promontory named Pyrrha; and

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[81] Τα περι Δαυνιας και το Αργος το Ἱππιον. Strabo. l. 5. p. 329. See also l. 8. p. 368. Αργος—Ιασων, η Ἱππιος, η Ἱπποβοτον.

[82] There is no satisfactory history, that any of these places were really famous for horses: and though the poet says Aptum dicet equis Argos; yet I have reason to think, that the notion arose from a mistake in terms. I imagine, that the term ἱπποβοτος was originally differently expressed; and that it signified, Hippo-Bat, or the temple of the Ark. It was sometimes represented by a Cetus; and Nonnus under the character of Perseus describes some Peræites, who settled in Daunia, founding a temple under this emblem.

Πολυκλυστοιο παρ' ἑσπεριον κλιμα γαιης
Ὁλκαδα λαϊνεην Τυρσηνιδι πηξε θαλασσῃ,
Κητος ὁλον, περιμετρον ὁλην περιρωσατο Περσευς. Nonni Dionys. i. 47. p. 1232. Hence we may see that there is a correspondence in all these histories.

[83] Οσσα, θεια κληδων, και φημη. Scholia in Iliad. B. v. 93.

Ης τις οσσα,
Ης τις αγγελος ορτις. Apollon. Argon. l. 3. v. 1110.

near it two islands, named the islands of [84] Pyrrha and Deucalion. These circumstances contain no internal evidence of the Grecian Argonautic history; but afford wonderful evidence of the Arkites, and their rites, which were introduced in all these places. The Grecians took the history to themselves; and in consequence of this assumption, wherever they heard that any people under the title of Arcades or Argæi settled, they supposed that their Argo had been. Hence they made it pass not only through the most distant seas, but over hills and mountains, and through the midst of both Europe and Asia: there being no difficulty that could stop it. They sent their heroes to Colchis, merely because some of their family had settled there. They made them visit Troas and Phrygia, where was both a city Theba, and Larissa, similar to those in their own country. Some Arcades had settled here; who were supposed to have been led by Dardanus, the brother of Jasion. Virgil, I know not why, would make him come from Italy: but [85] Dionysius Halicarnassensis, a better mythologist, styles him Arcas; by which we are to understand an Arkite: and

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[84] Ὑπερ αυτην δε αι Θηβαι, εισι ακρα Πυῤῥα, και δυο νησιδια πλησιον, ὡν το μεν Πυῤῥα το δε Δευκαλιων καλειται. Strabo. l. 9. 665.

[85] L. 1. p. 48.

says, that after a deluge he came with his nephew Corybas from Arcadia to Samothrace; and from thence to Phrygia. There were innumerable colonies of Arkites, who went abroad, and made various settlements: but the Grecians have ascribed the whole to the Arcades, Argæi, and Argonautæ of their own country. Yet after all their prejudices they afford many curious traditions; so that from the collateral history we may always perceive who these Argives and Argonauts were. Hermione, one of the most antient cities in Greece, was said to have been built by Argives. The true name was Herm-Ione, a compound of two Egyptian titles; and by them was denoted a city sacred to the Arkite Dove. Samos was particularly dedicated to Juno; and we are told, that some Argonauts came hither, and brought the image of the Goddess from [86] Argos: for the reception of which they built the chief temple in the island. But upon inquiry we shall find, that these Argonauts were no other than the antient Macarians. The Grecians describe them in the singular by the name of Macareus; whom they suppose to have come to [87] Samos, Lesbos, and other Asiatic

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[86] Εισιν, οι ιδρυσασθαι φασι τους εν τη Αργοι πλεοντας, απαγεσθαι δε αυτους το αγαλμα εξ Αργους. Pausanias. l. 7. p. 530.

[87] Diodorus Sic. l. 5. p. 347. Την αντιπειραν των νησων δια τον κατακλυσμον μεγαλας και δεινας κατασχειν ατυχιας.

islands after the deluge; and to have raised temples to the Gods; and renewed the religious rites, which had been omitted, while those islands lay [88] desolate. There was a remarkable mountain in Samos, named [89] Cercetus; undoubtedly from some building sacred to the Cetus, the same as Atargatus, and Dagon. Tarsus, a city of the highest antiquity, was founded by the first Iönim in Syria. This too was said to have been built by people from [90] Argos. The city Gaza in Palestine was named both Iöna, and Minoa: the latter of which names it was said to have received from [91] Ion of Argos. I have taken particular notice of the city Cibotus in Lydia; which was apparently denominated from the Ark, and retained many memorials of the Deluge. This was said to have been built by one of the daughters of [92] Danaus; consequently by the people of Argos. If we look into the his-

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[88] Δια τας επομβριας εφθαρμενων των καρπων. Ibid.

[89] Strabo. l. 10. p. 747. Ενδοξον δε και το εν αυτη ορος Κερκετευς. Dercetus is called Cercetus by Ampelius, c. 9. See Hyginus notes. p. 343.

[90] Ταρσος, εστι δ' αποικος Αργειων. Steph. Byzant.

[91] Εκληθη δε και Ιωνη εκ της Ιους. Ibid.

[92] Strabo. l. 12. p. 868. Lindus, Jalysus, and Camirus, in Rhodes, were said to have been named from some of the daughters of Danaus. Strabo. l. 14. p. 966. The temple at Lindus Δαναϊδων ιδρυμα. Ibid. p. 967.

tory of [93] Danaë, and her son Perseus, the like circumstances will be observable. After they had been exposed in an ark, they are said to have come to Argos. From thence they passed into Italy; where some of their company settled upon the Portus Lunus, and Portus Argoüs: others founded the cities Larina, Ardea, and Argos Hippium in Daunia. All which was supposed to have been performed by Argonauts and Argives. Even [94] Memphis in Egypt is supposed to have had the same origin. This too, if we may believe the Grecians, was built by Argives. But by this was certainly meant Arkites: for Argos itself in the Peloponnesus could not have supplied persons to have effected, what was supposed to have been done. There were some Ionim, who settled upon the Orontes; where they built the city Iöna, called afterwards Antiochea. These also were termed Argives by the Greeks, and were supposed to have come from Argos. Cedrenus accordingly styles them [95] τυς απ' Αργυς Ιωνιτας, *the Iönitæ from*

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[93] Ου Δαναην λαχεν οικον Ολυμπιον, ὑγροπορῳ δε
Λαρνακος ειδον ευσα Διος ναυτιλλατο νυμφη
Μεμφομενη. Nonnus. l. 25. p. 648. v. 12.

[94] Euseb. Chron. p. 27. 29.

[95] P. 22. Ενται ες το Σιλπιον ορος ελθων ἱυρε τυς απ' Αργυς ΙΩΝΙΤΑΣ. Αργειοι, ὁιτινες εκληθησαν παρα τοις αυτοις Συροις Ιωνιται ατι τυ. Chron. Paschale. p. 42.

Argos. It is also said by another writer, [96] that Perseus being informed that there were Ionitæ in Syria, who were by nation Argives, made them a visit, and built for them a temple. He did the same in Persis; and in both regions instituted Puratheia: and the name, which he gave to each of these edifices, was the temple of the everlasting fire. These temples however were not built by Perseus; but erected to his honour. For I have shewn, that Perseus was a Deity, the same as Helius, and Osiris: and he was worshipped in these places by the Iönim, who were Arkites. The accounts therefore, which have been given above, may be all admitted as true, if instead of Perseus we substitute Peresians, and Perezzites; and instead of natives of Argos we read Argoï, and Arkitæ, or as it is sometimes rendered, [97] Architæ. People of these denominations did settle in Palestine; and occupied a great part of Syria. From thence they came to Greece and Italy: though the Grecians have reversed the history; and

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[96] Ὁ Περσευς,—μαθων ὁτι εν τη Συρια διαγουσιν εκ του ΑΡΓΟΥΣ ΙΩΝΙΤΑΙ, ηλθεν επι την Συριαν.—Ὁ δε αυτος Περσευς εκτισε τοις Ιωπολιταις (It should be Ιωνοπολιταις) ἱερον, κ τ λ. Chron. Pasch. p. 40.

[97] So the title was expressed in Syria. The Goddess upon mount Libanus was styled Venus Architis. Macrob. Sat. l. 1, c. 21.

would persuade us, that they proceeded from Hellas, and more particularly from [98] Argos. The ultimate, to which we can apply, is Egypt. To this country we must look up for the original of this much mistaken people, the Ionim, Arkitæ, and Argonauts. Here was the most antient city Theba: and from hence we may obtain the best accounts of these Colonies, which were diffused so widely. Apollonius Rhodius mentions, that the various peregrinations of the Argonauts were appointed by an oracle: and says, that it came from Theba in Egypt.

[99] Εϛιν γαρ πλοος αλλος, ὁν Αθανατων Ἱερηες
Πεφραδεν, ὁι Θηβης Τριτωνιδος εκγεγαασι.

This was the city, where the Arkite rites in [100] Egypt were first instituted; and from which all

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[98] Even among the Grecians the term Argivus was not of old confined to Argos. Αργειοι, ὁι Ελληνης. *All the Grecians*, says Hesychius, *are Argivi*. Hence we may perceive, that though it was sometimes limited to one district, yet it was originally taken in a greater latitude. Αργειως δε τυς Ἑλληνας ὁι παλαιοι παντας ὁμαλως προσηγορευον. Plutarch. Quæst. Romanæ. p. 272. It is used continually in this acceptation by Homer.

[99] L. 4. v. 260.

[100] I say in Egypt: for these rites came originally from Chaldea, being introduced by the Cuthite Shepherds.

other cities called Theba seem to have had their name. It stood high upon the Nile: and if any body should ask whence it was so denominated, Nonnus can give a precise and determinate answer.

[1] . . . . . νοτιῳ παρα Νειλῳ
ΘΗΒΗΣ ΑΡΧΕΓΟΝΟΙΟ φερωνυμος επλετο Θηβη.

The purport of which, I think, is plainly, *that Thebæ upon the most southern part of the Nile, in the remotest region of Egypt, was built, and named after the ark, which was the true and original Theba.*

The chief title, by which the Argonauts were distinguished, was that of Minyæ: the origin of which appellation has been matter of debate amongst most writers upon this subject. The most general account is, that there was a person named Minyas, a king of Orchomenos in Thessaly: from whose daughters the Argonauts were in great measure descended.

[2] Τες μεν Αριςηας Μινυας περιναιεταοντες
Κικλησκον μαλα παντας, επει Μινυαο Θυγατρων

[1] Dionys. l. 41. p. 1068.
[2] Apollon. l. 1. v. 229.

Οἱ πλειστοι, και αριστοι αφ' αἱματος ευχετοωντο
Εμμεναι· ὡς δε και αυτον Ιησονα γεινατο μητηρ
Αλκιμιδη, Κλυμενης Μινυηϊδος εκγεγαυια.

The Scholiast upon Pindar speaks to the same purpose; and says, that the Minyæ were αρχαιον γενος, an antient race, and descended from [3] Minyas of Thessaly. This Minyas was the son of Callirrhoë, and Poseidon: though Pausanias makes him the son of [4] Chruses: and other writers vary still more in their [5] opinions. These genealogies are fictitious and inconsistent; and consequently not at all satisfactory. The Argonauts are enumerated by many authors; and are described as coming from places widely separated: on which account there could not have subsisted between them the

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[3] Το δε των Μινυων γενος αρχαιον απο Μινυα τυ Θετταλυ.—Πλησιοχωροι δε και γειτονες οι Μινυαδαι Ορχομενιοι. Ὁ γαρ Μινυος πρωτος ηρξεν Ορχομενιων. Schol. in Pindar. Olymp. Ode 13. p. 124.

Ορχομενον Μινυειον. Homer. Iliad. B. v. 511. Απο τυ Διος υἱυ. Schol. ibid.

Απο Μινυα τυ Ποσειδωνος παιδος και Καλλιῤῥοης. Schol. in Lycoph. v. 874.

[4] Ὑιος γινεται ΧΡΥΣΗ Μινυας, και απ' αυτυ Μινυαι. Pausan. l. 9. p. 783.

[5] See Scholia upon Pindar. Pyth. Ode 4. p. 240. Also Schol. Apollon. l. 1. v. 230. Servius in Virg. Eclog. 4. v. 34.

Μινυων, Αργοναυτων· ὁτι οἱ πλειυς αυτων εξ Ορχομενυ τυ Μινυειυ ησαν. Schol. in Lycoph. v. 874.

relation here supposed. They could not be so generally descended from a king of Orchomenos: for they are represented as natives of very different regions. Some of them came from Pylos, Tænarus, and Lacedæmon: others from Phocis and Ætolia. There were others who came from countries still more remote: from [6] Thrace, and the regions about Mount Hæmus; also from Samos, Ephesus, and places in Asia.

I have already given some intimations that the Minyæ, however expressed, were no other than the worshippers of the Lunar Deity Menes: and under this title there occur people in many different parts. We must not then look for the original of the term Minyæ in Greece; but from among those people, through whom it was derived to the Helladians. There were Minyæ, or [7] Minnæi upon the Red Sea; Minyæ near [8] Colchis; a city Minya, and

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[6] Orpheus came from Thrace; also Zethus and Calaïs from the same quarter. Eurytus and Echion from Ephesus: Anceus from Samos: Erginus from Miletus: Deucalion from Crete: Thersanon from Andros. Hyginus. fab. 14. p. 38.

[7] Αυταρ Ερυθραιης πλευραν ναιουσι θαλασσης
Μινναιοι τε, Σαβαι τε. Dionys. περιηγ. v. 959.

Minnæique maris prope Rubri littora vivunt. Priscian. Periegesis. v. 888. Μιναιοι, εθνος εν τη παραλια της Ερυθρας θαλασσης. Steph. Byzant. See Strabo. l. 16. p. 1122.

[8] Minyæ appellati vel ab agro hujus nominis Colchorum, &c. Servius in Virg. Eclog. 4. v. 34.

people denominated from it, in [9] Phrygia. In the island Sicily were Menæi, the same as the Minyæ in Greece. Their chief city was [10] Menæ near the country of the Leontini; where the emblem of the sacred Bull was so religiously preserved. All these places will be found to have been thus denominated from the same rites and worship. The people, who were called Minyæ, or Menians, were Arkites: and this denomination they took from the Ark; and also from the Patriarch: who was at times called Meen, Menes, and Manes. Those therefore, who in any part of the world went under this appellation, will universally be found to have a reference to the same object. The principal, and probably the most antient, Minyæ, were those, whose country is mentioned in [11] Nicolaus Damascenus by the name of Minyas. This people resided at the bottom of Mount Ararat, where the Ark first rested. I have mentioned, that they called this mountain Baris, from the appulse of the sacred ship; and retained many

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[9] Μινυα πολις Θετταλιας—εστι δε ετερα Φρυγιας. Steph. Byzant. Minyæ in Arcadia. Strabo. l. 8. p. 519.

[10] Stephanus. Μεναι. See Cluver. l. 2. c. 7. Sicilia. p. 339. called now Minio.

[11] Euseb. Præp. Evang. l. 9. p. 414. ὑπερ την Μινυαδα μεγα ορος Βαρις.

memorials of the Deluge. At no great distance, in the same region, was a city named [12] Arcas, and Arca. The Minnæi upon the Red Sea were Arabians, who all worshipped the Lunar Deity. By this they did not refer to the Moon; but to the genius of the Ark, whom they styled Menith, Maneth, and Mana. One of their chief cities was named [13] Manna-Carta, from this Goddess there worshipped. They called her also Mather, and Mither, similar to the [14] Mithra of the Persians: by which was signified the mother of Gods, and men. Of the Minyæ near Magnesia and mount Sipulus, and in the neighbourhood of [15] Cibotus, I have taken notice before. They preserved, as I have shewn, wonderful evidences of the Deluge; and many thought that the Ark itself rested in their country, upon the mountains of Celænæ. The Menæi in Sicily were situated upon the river Menaïs. They had traditions of a Deluge; and a notion, that Deucalion was

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[12] Antoninus. p. 148. and 214. It is called Αρκα by Hierocles Grammaticus. p. 703. ibid.

[13] Steph. Byzant. Pliny mentions Sabæi Minæi. l. 6. c. 28.

[14] Selden de Diis Syris. Syntag. 2. p. 179, 180. Meneth is mentioned in the Alcoran as an Arabian idol.

[15] Their chief city was named Minua; which Stephanus places εν τοις οριοις της Λυδιας.

saved upon mount Ætna: near which was the city [16] Noa. There were of old Minyæ in Elis, upon the river [17] Minyas, which ran by the city Arene, as we learn from Homer. He renders it Minyeïus.

[18] Εστι δε τις ποταμος Μινυηιος εις αλα Ϛαλλων,
Εγγυθεν ΑΡΗΝΗΣ.

The city Arena is literally the city of the Ark. It seems to have been situated upon a sacred hill called [19] Sama-Con, near the grove and temple of Iöna: in all which names we may see a reference to the same rites and history. The most celebrated city of this name (Μινυα) was Orchomenus in Thessaly; which was so denominated from the lunar God, and from the rites spoken of above.

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[16] Steph. Byzant. Νοαι. Diodorus. l. 11. p. 67.

[17] Pausanias. l. 5. p. 387.

[18] Iliad. Λ. v. 721.

[19] It is rendered Samicon by Strabo. Το μεν ουν Σαμικον ϛιν ιρυμα.—ταχα δε και της Αρηνης ακροπολις ην τουτο.—Ενταυθα δε και τα αλση, το τε ΙΩΝΑΙΟΝ. Strabo. l. 8. p. 532, 533. Sama-Con, signum cæleste, sive signum Dei. Strabo supposes that Samos and Samicon were so named from Sama, high: ωστειδη Σαμους εκαλουν τα ὑψη. And Sama certainly had that meaning: but in this place Sama signifies signum; similar to σαμα and σημα, which were derived from it.

Hence it was also called Almon, and the region Almonia; equivalent to Aimon and Aimonia, by which it was also distinguished. [20] Μινυα, πολις Θετταλιας, ἡ προτερον Αλμωνια, αφ' ἡς ἡ Μινυα. Pliny affords evidence to the same purpose. [21] In Thessaliâ autem [22] Orchomenus Minyëus antea dictus, et oppidum Almon, ab aliis Elmon. Oppidum Almon and Elmon signifies literally the town of the God Lunus, or Deity of the Ark: for the Ark, as I have repeatedly shewn, was expressed and reverenced under the figure of a lunette. All the natives of these cities called Magnesia, were properly Minyæ, and named from the same worship. Iolcos in Thessaly was the city of the Ark, and hence called also [23] Larissa: on which account the antient inhabitants were styled [24] Minyæ, and the country [25] Magnesia. As the name of the Deity

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[20] Steph. Byzant.

[21] L. 4. c. 8. Harduin reads Salmon.

[22] Orchomenus is a compound of Or-Chom-Men, three titles, which need no explanation.

[23] In Thessaliâ Larissa, aliquando Iölcos. Mela. l. 2. c. 3.

[24] Τον Ιωλκον Μινυαι ῳκουν. Schol. Apollon. l. 1. v. 763. Μινυαι quasi Μανυαι. Selenitæ.

[25] Μαγνησια, ὁμωνυμος τῃ χωρᾳ. Schol. Apollon. l. 1. v. 584. Some make Iolcos the same as Pagasæ, where the Argo was built. Pagasæ was in Magnesia. Ἀκρωτηριον Μαγνησιας. Schol. Apollon. l. 1. v. 238.

Meen and Manes, was changed to Magnes, so the people thence denominated had also the title of Magnetes: which was the usual appellation given to them by the natives of Asia.

Thus have I endeavoured to shew, that the Argonautic expedition, as represented by the Greeks, was a fable: and I have proceeded to ascertain the true object, to which it related. The Grecians, in their accounts of the heroes, have framed a list of persons who never existed. And had there been such persons as they represented, yet they would have been far too few to have effected what they are supposed to have performed. Jason has been esteemed the chief in all their adventures. But this is a feigned personage, made out of a sacred title. Strabo takes notice of many temples in the east called Jasonea, which were held in high reverence by the natives of those parts. [26] Του μεν Ιασονος υπομνηματα ειναι τα Ιασονεια Ἡρῳα, τιμωμενα σφοδρα ὑπο των βαρβαρων. Marcellinus mentions the [27] mountain of Jason near Ecbatana, in Media: and in another place he represents that city as situated at the bottom of this [28] mountain. Some of these tem-

[26] L. 11. p. 798.

[27] L. 2. p. 288.

[28] L. 3. p. 289. Egbatana sub monte Jasonio.

ples stood in [29] Armenia: others were to be met with as far off as the [30] Pylæ Caspiæ, near Bactria, and Margiana. In all these countries we may observe names of cities, which had a reference to the Arkite history; such as [31] Arca, [32] Larissa, [33] Baris, [34] Argos: and we have reason to infer that the temples of Jason related to the same event. Some of these are mentioned by Justin as of great antiquity, and much reverenced; which however Parmenio, the general of Alexander, ruined. [35] Quæ Parmenio, Dux Alexandri, post multos annos dirui jussit. To suppose, with Strabo, that all these temples, and cities, situated in regions so remote, were built by Jason of Greece, would be idle. Besides, there are writers, who mention the like memorials of the Argonauts

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[29] Τα Ιασονεια πολλαχυ και της Αρμενιας, και της Μηδιας, και των πλησιοχωρων αυταις τοπων δεικνυται. Strabo. l. 1. p. 77. and l. 11. p. 769.

[30] Ορος μεγα ὑπερ των Κασπιων πυλων εν αριστερᾳ καλουμενον Ιασονειον. Ibid. p. 798.

[31] Hieronymus Grammat. apud Antonin. Itin. p. 703. Αρκα. Antonini Itin. p. 148. Arcas.

[32] Xenophon Anab. p. 308. There was also a Larissa in Syria. Strabo. l. 16. p. 1092.

[33] Strabo. l. 11. p. 803. Της Βαριδος νεως upon mount Taurus near Egbatana: the same probably as the Jasoneum.

[34] Αργος, ερυμα ὑψηλον προς τῳ Ταυρῳ. Strabo. l. 12. p. 811.

[35] L. 42. c. 3.

among the Iberians, and Celtæ, upon the great [36] Atlantic, and all along the coast of Hetruria. Jason was certainly a title of the Arkite God, the same as Arcas, Argus, Inachus, and Prometheus: and the temples were not built by him, but erected to his honour. It is said of this personage, that, when a child, he underwent the same fate as Osiris, Perseus, and Dionusus: [37] in arcâ opertus et clausus est, tanquam mortuus: *He was concealed and shut up in an Ark, as if he had been dead.* Justin places him in the same light as Hercules and Dionusus; and says, that by most of the people in the east he was looked up to as the founder of their nations, and had divine honours paid to him. [38] Itaque Jasoni totus ferme Oriens ut conditori, divinos honores, templaque constituit. I suspect, that Æson, Jason, [39] Jasion, and Jasius, were originally the

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[36] Diodor. Sic. l. 4. p. 259.

[37] Natalis Comes. l. 6. p. 315.

[38] Justin. l. 42. c. 3. p. 589. Tacitus. Annal. l. 6. c. 34.

[39] It may be worth while to see the history which the mythologists give of these personages. Jasus was the son of Argus. Apollodorus. l. 1. p. 59, 60.

Jasius, Janigena, tempore Deucalionis, cujus nuptiis interfuit Iŏ. Hoffman from Berosus.

Ιασιων Δημητρος ερασθεις. See Servius in Æneid. l. 3. v. 168. 170. Ιω Ιασυ θυγατηρ. Pausan. l. 2. p. 145. Ιασυ Γαμος. Ibid. l. 5. p. 412. Æson was restored to second youth.

same title; though at this time of day we cannot perhaps readily arrive at the purport. Argos was styled Jason, which farther confirms me that it was an Arkite title. Eurymachus, in Homer, tells Penelope, that she would have a greater number of lovers,

[40] Ει παντες σε ιδοιεν αν Ιασον Αργος Αχαιοι.

Strabo also mentions [41] Jason Argos, and Hippium. The same is repeated by Hesychius. Hence I am led to think, that all those temples, mentioned by Strabo under the name of Jasonea, were temples of [42] Argos, the Ark. Many of them were in Armenia, the region of the most antient Minyæ, in the vicinity of mount Baris; where the Ark really rested, and where the memorials of the Deluge were religiously preserved.

Αυτικα δ' Αισονα θηκε φιλον κορον ηϐωοντα
Γηρας αποξυσασα. Auctor Reditus.

[40] Odyss. Σ. v. 245.

[41] Αχαϊκον Αργος, — η Ιασον, η Ἱππιον, η Ἱπποϐοτον, η Πελασγικον. l. 8. p. 568.

[42] The temple of Juno Argiva, among the Lucanians in Italy, was said to have been built by Jason. Strabo. l. 6. p. 386.

THE

CONCLUSION.

THESE instances of Arkite worship in the Gentile world I thought proper to enumerate and display; as it is a subject very curious and interesting, and at the same time quite new, having hitherto been overlooked and neglected. From what has been said, I think it is plain, however the Grecians may have taken the history to themselves, that the Argo was the sacred ship of Osiris, and consequently no other than the Ark. The shrines, where it was reverenced, were esteemed oracular: and the priests who officiated, had, among other titles, that of Cabiri. And it is probable, that both they and their oracle are alluded to by Moses, when he prohibits that particular kind of divination, which he styles חבר, חבר, [1] Chabar, Chabar. The rites were certainly of

[1] Deuteronomy. c. 18. v. 10.

high antiquity; and though they began very soon in Egypt, yet they seem to have been of still earlier date among the people of Babylon and Chaldea. I imagine that they commenced in the antient city Erech, which was built by [2] Nimrod, and was called Erecca, and Aracca, by the Grecians. They probably prevailed in other cities of the country, especially at Barsippa, if that were not another name for the same place, as I have reason to suspect. The name Arca, which was current in other regions, seems to be no other than Arecca contracted: and I am induced to believe, that Arcas, Argos, Arguz, were the same term with different terminations. The Deity of Erech was undoubtedly the original Erectheus. The Chaldeans expressed it Erech-Thoth, analogous to Pirom-Thoth, or Prometheus, and by it they denoted the Arkite God. The Grecians took this personage to themselves, and supposed that he had reigned in Attica. But I have mentioned, that when Solon was in Egypt, and heard the history of the Atlantians, and of other colonies, from that country, he found the name of [3] Erectheus, and of many other person-

[2] Genesis. c. 10. v. 10.

[3] Plato. Critias. vol. 3. p. 110. See also vol. ii. p. 495. of this work.

ages, at the head of their lists, which stood foremost in the lists of Greece. Hence it is plain that they were adventitious, and foreign to his nation, which had, through ignorance, adopted them. Erech-Thoth, or Erectheus, was certainly a Deity; and who was alluded to under this character, may be known by his department. Zeus, by [4] Lycophron, is styled Erectheus: and the Scholiast tells us, that it was also a title of Poseidon. [5] Ερεχθευς Ποσειδων, η ὁ Ζευς. Athenagoras says expressly, that the Athenians worshipped him as the Deity of the sea. [6] Αθηναιοι Ερεχθει Ποσειδωνι θυει. Ericthonius was the same personage whom Minerva was supposed to have inclosed in an Ark. [7] Ερση και Πανδροσῳ δουναι φασιν Αθηναν καθισαν εις ΚΙΒΩΤΟΝ. He was deposited in this Ark in a state of childhood; and represented under the emblem of an infant, whose lower parts ended in a serpent. Others described him as guarded by a serpent, which twined [8] round him. His reputed daughters were priestesses of the Ark, one of which seems to have been guilty of some profa-

[4] V. 158.

[5] Ibid. Erectheus is Ερεχ-Θιος. Deus Architis.

[6] Legatio. p. 812. Plutarch in Lycurgus mentions Ποσειδων Ερεχθευς.

[7] Pausanias. l. 1. p. 41.

[8] Περισπειραμενοι δρακοντα. Apollodorus. l. 3. p. 196.

nation of the mysteries intrusted to her; and upon this account was supposed to have incurred the anger of Minerva. Ovid speaks of Ericthonius as a person who had no mother, and has handed down a curious epitome of his history.

[9] Pallas Ericthonium, prolem sine matre creatam,
Clauserat Acteo textâ de vimine cistâ:
Virginibusque tribus, gemino de Cecrope natis,
Servandam tribuit, sed enim inconfessa, quid esset:
Et legem dederat, sua ne secreta viderent.

One of them, however, misled by a fatal curiosity, took off the cover of the Ark, and disclosed the hidden mystery to her sisters.

Aglauros nodosque manu diducit; et intus
Infantemque vident, exporrectumque draconem.

Ericthonius seems as a name to be a compound of Erech, the Arkite title; and Thon, or Thonius, which was an oriental term, and possibly had the same meaning as γηγενης. Pausanias speaks of him as an earth-born personage; one who had no

[9] Ovid. Metamorph. l. 2. v. 553.

real [10] father. Ovid above had described him as having no mother. Erectheus likewise had the title of [11] γηγενης. He was said to have first introduced the use of corn; and his daughter was named [12] Πρωτογενεια. There was a remarkable temple, and of great antiquity, in Argolis, named Arachnaon. It was supposed to have been built in the time of Inachus; and close to it was an altar, upon which they only made offerings when they wanted to obtain [13] rain. Arach-naos, in the masculine, is literally the temple of Arech; and the history with which it is accompanied, shews to what the building referred, and for what purpose it was erected.

I have mentioned Theba, in Egypt, as the most antient Arkite temple; but this must be spoken with a deference to Chaldea and Babylonia; for from this quarter these rites originally proceeded. And the principal place where they were first instituted, I should imagine to have been Erech, mentioned as one of the cities which were first

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[10] L. 1. p. 8.

[11] Herod. l. 8. c. 55. Ερεχθηος τυ γηγενεος λεγομενυ νηος.

[12] Suidas.

[13] Pausanias. l. 2. p. 169. Arach-Naos may relate to a personage, the same as Inachus; for the term Naos had a twofold reference.

founded in the [14] world. It is to be observed, that there were two cities of this name in different provinces, yet at no very great distance from each other. Bochart speaks of them as one and the same [15] place; but Herodotus, to whom he appeals, distinguishes them in a most plain and precise manner. As they were so near to each other, and likely to be confounded from this identity of name, the natives took care to give to each an effectual mark of distinction. The one they styled And-Erech, the other Ard-Erech, the Anderica, and Arderica of Herodotus. The former was in Susiana, to the east of the Tigris, not far from some fiery pools, whence proceeded [16] bitumen. Ard-Erech, or Arderica, was in a region equally inflammable. It stood below Babylon, to the west of the Tigris, and upon the river Euphrates, which river, that it might not deluge their grounds, the Chaldeans had made so to wind, that a person in going up the stream touched three times at Ard-Erech, in his way to [17] Babylon.

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[14] Genesis. c. 10. v. 10.

[15] Geographia Sacra. l. 4. p. 236.

[16] Herod. l. 6. c. 119.

[17] Τῃ δὲ χωμῃ ὑνομα ἐστι, ἐς τὴν ἀπικνέεται ὁ Ευφρητης Αρδέρικα· καὶ νυν δὶ ἀν κομιζωνται ἀπο της δὲ της θαλασσης ἐς Βαβυλωνα, πεντεπλοον-τες ἐς τον Ευφρητην ποταμον, τρις τε ἐς την αυτην χωμην παραγινονται, καὶ ἐν τρισὶ ἡμερῃσι. Herod. l. 1. c. 185.

Marcellinus takes notice of Anderica, in Susiana, by the name of [18] Arecha; and mentions the pools of bitumen. Herodotus gives a like [19] history of the place: and Tibullus also takes notice of its fiery streams.

[20] Ardet Araccæis aut unda perhospita campis.

As we are certain, from the above, that Anderica, in Susiana, was the name of the city Erech compounded; we may fairly infer, that Arderica, in Babylonia, was the same: though the purport of the term, which discriminates, may not be easy to be decyphered. Indeed it is not certain, but that Arderica was the Erech, or Aracca, of Tibullus: for there were eruptions of fiery matter in many parts of Shinar and [21] Babylonia, as well as about Sushan.

I have observed that Erech was probably Arecha, or the city of the Ark: and we accordingly find it by the Hebrew commentators expressed [22] ארכי, Arcua; and Ezra takes notice

[18] L. 23. p. 287. It is called Arecca by Ptolemy.

[19] L. 6. c. 119.

[20] L. 4. Carmen ad Messalam. v. 142.

[21] Campus Babyloniæ flagrat quâdam veluti piscinâ jugeri magnitudine. Pliny. l. 2. c. 107. p. 123. See also Herod. l. 1. c. 179.

[22] Michaelis Geograph. Hebræorum Extera. p. 220.

of the natives of [23] Erech, whom he styles the people of ארכי, and places them in the vicinity of Persis, Babylonia, and Sushan. The Seventy mention these nations in the same situation and order; and they are together rendered Αφαρσαιοι, Αρχυαιοι, Βαβυλωνιοι, Σουσανοχαιοι. From hence I am farther induced to believe, that the Archuæi of Erech were Arkites; whichever city we may treat of. But there is a remarkable circumstance, which, I think, determines the point satisfactorily. Erech, by the Arab interpreter, is rendered Al-Bars, or Al Baris, אל ברס. Upon which Bochart observes, [24] Erech quorsum ab Arabe (Paris Edit.) reddatur Al Bars non video. Al Bars, or as it should be rendered Al-Baris, signifies the Ark: and Erech Al Baris denotes plainly the Arkite city Erech. Arab authority in this case must, I think, have great weight. Cities had often many names and titles, as we may learn from Pausanias, Stephanus, and others. Edessa, in Mesopotamia, was called both [25] Erech and Orchoë, similar

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[23] Ezra. c. 4. v. 9. For this observation I am indebted to the very learned professor Michaelis: from whom, however, in this one instance, respecting the situation of Erech, I am obliged to dissent.

[24] Geog. Sac. l. 4. p. 237. See also Michaelis Geog. Heb. Extera. p. 225.

[25] Michaelis supra. See also Bayeri Historia Osrhoëna.

to two cities in Babylonia. It is remarkable, that Ptolemy, in enumerating the most famous cities in those parts, omits Charrhæ, or Haran. He, however, makes mention of [26] Λαβανα, Labana, the city of Laban, the Moon; which, from what has preceded, we may be assured, was the same place under a different appellation. By these means it often happened, that the antient name was eclipsed by a later title. This I am persuaded, was the case of Erech, or Arech, which has been lost in the name of Barsippa. For Barsippa is a compound of Bars, or Baris-Ippa; two terms which are precisely of the same purport as Arech, whose inhabitants are styled [27] Αρχυαιοι, or Arkites. Hence it is, that Arech has been by the Arab translator Saad very justly rendered El Bars, or Baris. For Aracha and Baris are synonymous terms; and Ippa or Hippa is of the same purport. As Edessa was styled both Erech and Orchoë, some have been led to seek for Ur of Chaldea in the upper regions of Mesopotamia. But these were secondary names, which belonged

[26] Tab. Urbium Insig. apud Geographos Vet. minores. vol. 3. p. 36.

[27] Seventy. Ezra. c. 4. v. 9. Arecca, Arecha, and Archa, are only variations of the same term; and Ippa, and Baris related to the same object, being perfectly synonymous.

primarily to two cities in the plains of Shinar, and to the south of Babylon. Ptolemy distinguishes Edessa from the original Orchoë; and gives us the situation of these places so precisely, that they cannot be mistaken.

	Longitude.	Latitude.
[28] Edessa	72°. 30.	37°. 30.
Babylon	79°. 00.	35°. 00.
Barsippa	78°. 45.	33°. 20.
Orchoë	78°. 10.	32°. 20.

I have attempted to shew, that Barsippa was the same as Erech, or Aracca: and we find from its appropriated distances that it lay in the land of Shinar, and in the province called now [29] Iraç: and in a situation between Orchoë and Babylon. It is represented as a famous seminary; and the city Orchoë had the same character. The natives

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[28] Ptolemy de Urbibus Insign. See Geog. Gr. Minor. vol. 3. See Strabo, concerning Barsippa. l. 16. p. 1075.

[29] The province still retains the name of Irac, the same as Erech, though the city, from whence it was derived, has long since lost it. Orchoë was certainly no other than the antient city Ur of the Chaldees. Orchoë, according to my analysis, signifies Ori Domus, vel Templum.

of each are mentioned by [30] Strabo as Chaldeans by race, and of great skill in astronomy: and he adds, that Barsippa was sacred to Artemis and Apollo; and had a great manufacture of linen. I wish that he had spoken of the Deities by their provincial titles, for by these the history of the place might have been illustrated greatly. The latter circumstance, of Barsippa being famous for weaving, is another inducement to believe it to be the city which I imagine. Erech was particularly celebrated upon this account. Hence the spider, for its curious web, was styled Arachana, contracted Arachna. And the Poets fabled that this insect was once a [31] virgin, who for skill in weaving vied with the Goddess of wisdom. The looms of Erech are continually alluded to in the poetry, and mythology of the antients: and the history is always so circumstanced, that we may be assured that the city referred to was the Erech of Babylonia. Pliny has a remarkable passage, wherein he tells us, [32] fusos in lanificio Closter fi-

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[30] He calls the place Borsippa. Εστι δε και των Χαλδαιων των αστρονομικων γενη πλειω· και γαρ Ορχηνοι τινες προσαγορευονται, και Βορσιππηνοι. Βορσιππα ιερα πολις εστιν Αρτεμιδος, και Απολλωνος, λιτουργειον μεγα. l. 16. p. 1074.

[31] Ovid supposes this personage to have been of Lydia: but Arachne by other writers is styled Babylonica.

[32] L. 7. c. 56.

lius Arachnes; linum et retia Arachne (invenisse fertur). It is to be observed, that the antients formed personages out of places; and made the natives the children of those personages. The term Closter, which Pliny introduces as a proper name, is Greek for an artificer in weaving. With this allowance, the purport of Pliny's account will be found to signify that *the first man, who wove, and who invented the spindle for carrying on the manufacture of wool, was a native of*[33] *Erech: in which place likewise the weaving of linen, and making of nets was first found out.* The history is curious; but has been almost ruined by the manner in which it has been transmitted. The Poet Nonnus speaks of Erech by the name of Arachne, and mentions the manufactures for which it was so famed: but represents it as a Persic city, and near the Tigris.

[34] Και πορε ποικιλα πεπλα, τα περ παρα Τιγριδος ὑδωρ
Νηματι λεπταλεῳ τεχνησατο Περσις Αραχνη.

There were in Babylonia canals of communica-

[33] By the city Arachne is meant Civitas Arachana. Eryx in Sicily was properly Erech, and denominated from the same rites.

[34] L. 18. p. 326. edit. Plant. 1569.

tion which led from the Euphrates to the Tigris: so that the cities situated upon them might be referred to either river. What the poet means by styling Arachne, which was of Babylonia, Persic, may be known from his giving the same title to the [35] Euphrates, upon which river the city was properly situated; and from whence he mentions those valuable commodities to have been sent abroad.

[36] Νηρευς μεν ταδε δωρα πολυτροπα· δωκε δε κυρη
Περσικος Ευφρητης πολυδαιδαλου ειματ' ΑΡΑΧΝΗΣ.

The river here spoken of was assuredly in Babylonia: and we may, from what has been said, perceive, that Erech, or Arachne, was a city of the same country upon the Euphrates, at no great distance from the Tigris: and that it was the same as Bars-ippa, the city of the Ark.

Thus far I have ventured to proceed in my Analysis of antient Mythology; and in the explanation of those hieroglyphics, under which it

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[35] After that the Assyrians, and Persians, had been in possession of Babylonia, and Chaldea, the country was at times looked upon both as an Assyrian, and Persic province: and the cities were represented accordingly both as Persic and Assyrian cities.

[36] Nonnus. l. 42. p. 747. I read πολυδαιδαλου ειματα: the common reading is πολυδαιδαλον ειδος.

was described. And though I have not advanced so far as I could have wished; yet what I have said may serve for a clue to others: such as perhaps may lead them to a more intimate and satisfactory knowledge. These emblems in the first ages seem to have been similar in most countries: and to have almost universally prevailed. The sacred writers often allude to them: and many of them were retained even in the church of God. For the symbol thus admitted was a very proper memorial: and all the emblems were originally the best that could be devised, to put people in mind of what had passed in the infancy of the world. The whole was designed as a display of God's wisdom and goodness: and to transmit to latest posterity memorials of the preservation of mankind. The symbols in antient times were instead of writing; harmless, if not abused: nay of great consequence when directed to a proper purpose. Such were the Serpent, the Ark, the Iris, the Dove: together with many others, to which there are apparent allusions in Scripture. These were known to the Israelites before their descent into Egypt: being originally from that country beyond the flood, where their fathers of old resided. And when properly applied, they were as innocent as the elementary characters, by which the same histories were in aftertimes recorded. The lifting up of the serpent in the

wilderness was as proper a prophetic designation, and as pertinent to the people, to whom it was exhibited, as the purport would have been, if expressed by letters, and written at length upon a tablet. It is true, that these symbols were at last perverted; and the memorials above-mentioned degenerated into idolatrous rites, and worship. It was accordingly the purpose of Providence, in its dispensations to the Israelites, to withdraw them from this idolatry of the Gentiles: and this was effected, not by denying them the use of those characters, which were the current types of the world, and to which they had constantly been used: but by adapting the same to a better purpose; and defeating the evil by a contrary destination. Upon the resting of the Ark upon Mount-Baris, and the appearance of the Bow in the clouds, it pleased God to make a covenant with man, and to afford him some gracious promises. A memorial of this was preserved in the Gentile world. They represented this great event under the type of an Ark, as I have before shewn; which they styled Barith, in allusion to the covenant. Some ages after, another covenant of a more peculiar nature was made by the Deity with the posterity of Abraham: and a law was promulged from mount Sinai. In consequence of this, another Ark by divine appointment was framed, seemingly in opposition to the former;

and this too was called the Ark of the covenant. This I mention, because many persons have been alarmed at finding sometimes the same symbols among the Egyptians as were to be found in the ordonances of the Israelites. Both Spencer and Marsham have animadverted upon this; and seem to have carried their notions too far; for from them one might be induced to imagine, that the law of Moses was in a manner founded upon the rites of Egypt. But there is not the least reason for such a surmise. The religion of the two nations was essentially different: and though some symbols were similar, yet it does not follow, that they were borrowed from that quarter. They were many of them general types of great antiquity, and known to the whole world. I know of no term, which occurs so often figuratively among the sacred writers, as that of a horn. By this they denoted any thing supereminent and powerful. They were forbidden to make any representation in stone or metal: so that we have no instance from them of its being ever represented to the eye. The same was a symbol among the Egyptians: they copied it in stone and brass; and affixed the representation of a horn to the statues of their Kings and Deities. But though this was a common emblem in these two nations, it does not follow, that one borrowed it from the other. For, as I before said, it was a general

type of early date, and in almost universal acceptation. In every nation of old, to whose history we can gain access, it was an emblem of affluence and power.

I have taken notice, that the most early defection to idolatry consisted in the adoration of the Sun, and the worship of Dæmons, styled Baalim. Who these were could not be a secret to Moses; nor to many of the sacred writers. Yet though they speak of this worship with detestation, it is curious to observe, with what delicacy they treat the subject, and what a veil is drawn over this mysterious iniquity. Not a word is said about the origin of this idolatry: nor the least hint given to shew, who they were, to whom this undue reverence was tendered. For of all reverential regard, none is so liable to lapse into an idolatrous veneration as that which is paid to the memory of friends departed: more especially if such persons were the founders of families, and benefactors; men who had endeared themselves by their good works, and been a blessing to posterity. This is evident from the adoration still paid to their ancestors by many people in the east. It is a seeming duty the most plausible of any; and at the same time the most captivating. Hence the silence of the sacred writers upon a subject of such seeming importance: whose purpose it appears to have been; that, if ever the great object of this

idolatry should be lost, it might lie in oblivion, and never be again retrieved: at least to no ill purpose. The Jews by these means lost sight of the original, and were weaned from the worship: and the Gentiles, who continued the rites, did not know to whom they were directed: so blind was their process. In short they were plunged in the depth of darkness for *ages: till* they became at last conscious of their situation. This rendered them the more ready to return to the light as soon as an opening was made.

I have dwelt long upon the history of the Deluge, because I thought it a subject of great moment: and as the system upon which I proceeded was new, it required a more thorough discussion, to remove every prejudice, which might arise. Some have been induced to think that this event was partial; and confined to a particular people and province. Others, because they could not account for the means, have looked upon the whole as a fable. By the Mosaic history we are assured, that the calamity was universal; that all flesh died, excepting eight persons, who were providentially preserved. That the world was afterwards renewed in one man: and that from his three sons all the nations upon earth were derived. It has been my purpose throughout to establish these great truths: to bring evidence from every age, and from every nation, to which

we can gain access, in support of the history, as it has been delivered by Moses. We accordingly find it a circumstance universally known; and however the memorials may have been abused, yet traditions of it were kept up with great reverence in all the rites, and ceremonies of the Gentile world. And it is observable, that the farther we go back, the more vivid the traces appear, especially in those countries, which were nearest to the scene of action. But the reverse of this would happen, if the whole were originally a fable. The history would not only be less widely diffused; but the more remote our researches, the less light we should obtain: and however we might strain our sight, the objects would by degrees grow faint; and the scene terminate in clouds and darkness. Besides this, there would not be that correspondence and harmony in the traditions of different nations, which we see so plainly to have subsisted. This could not be the result of chance: but must necessarily have arisen from the same history being universally acknowledged. These evidences are derived to us through the hands of people who were of different ages and countries; and consequently widely separated from each other: and what is extraordinary, in many instances they did not know the purport of the data, which they have transmitted, nor the value and consequence of their intelligence. In their mythology they

adhered to the letter, without considering the meaning: and acquiesced in the hieroglyphic, though they were strangers to the purport. In respect to ourselves, it must surely be deemed providential, not only that these histories have been transmitted to us, but that after an interval of so long date we should be enabled to see into the hidden mystery; and from these crude materials obtain such satisfactory truths. And this too as I have before observed, when the whole was a secret to the persons, through whose hands the knowledge is derived. We may therefore apply to them the words of the Poet.

Βλεποντες εβλεπον ματην,
Κλυοντες ουκ ηκουον,

Herodotus lived early, and was a man of curiosity and experience; one, who for the sake of knowledge had travelled over a variety of countries. If any person could have obtained an insight into the Theology of the times, in which he lived, he bade fair to have obtained it. But he shews, that it was all a dreary prospect: that he could find nothing satisfactory, in which he might confide. As he was solicitous to obtain some information, he betook himself to [37] Dodona, and made inquiry

[37] Πυνθανομενος ειτε ευρισκω εον. Herod. l. 2. c. 50.

among the priests of that temple, which was reputed the most antient in Greece. But they ingenuously owned, that they did not know who the Deities were, to whom they made their offerings. They had indeed distinguished them by names and titles; but those were adventitious and of late [38] date in comparison of the worship, which was of great antiquity. Hence the author concludes with this melancholy confession, concerning the Gods of his country, [39] that he did not know how they came first into the world; nor how long they had been in it: nor could he tell, what sort of beings they were. He believed, that their nature and origin had always been a secret; and that even the Pelasgi, who first introduced them and their rites, were equally unacquainted with their [40] history.

From whence the salutary light has proceeded, by which we have been directed in our pro-

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Εθνεα δε παντα πρoτερον οι Πελασγοι θεοισι επευχομενοι, ως εγω εν Δωδωνη οιδα ακουσας. επωνυμιην δ' ουδ' ουνομα εποιευντο ουδενι αυτεων, ου γαρ ακηκοεσαν κω. Ibid c. 53. See page 383, of the first volume of this work.

[38] Χρονω πολλω διεξελθοντος επυθοντο εκ της Αιγυπτου αφικομενα τα ουνοματα των θεων κτλ. Herod. ibid.

[39] Ενθευδε εγενετο εκαστος των Θεων, ειτε δε αει ησαν παντες, οκοιοι δε τινες τα ειδεα, ουκ ηπιστεατο μεχρι ου πρωην τε και χθες, ως ειπειν λογω. Herod. supra.

[40] Ibid.

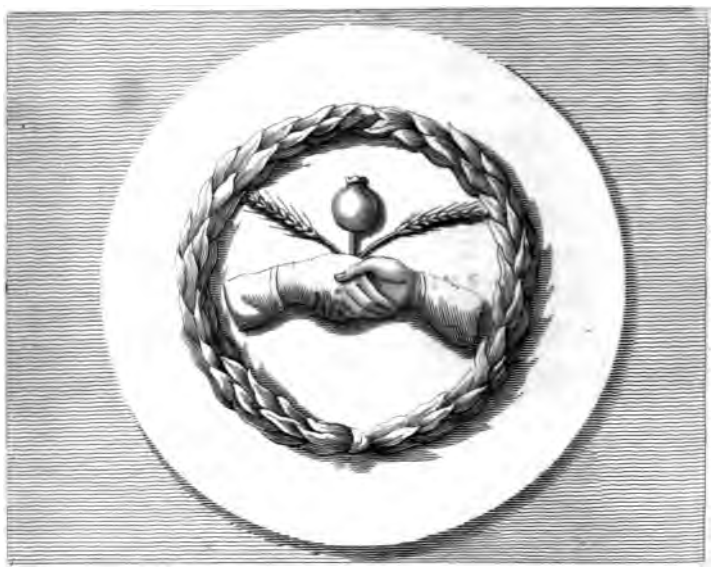
gress, need not be pointed out. The Gentile histories of themselves could not have afforded the information here spoken of. If they could, it certainly would have been no secret to a people so intelligent as the Grecians, in whose hands these memorials were preserved. But we find, that it was hidden from them. We live in better days: and whatever light may have been obtained towards the elucidation of these hidden truths, has been owing to the sacred records. These were little known to the Gentile world; so that they could not avail themselves of this great advantage. We have both the mythology of the antients, and the scriptural account to direct us; and by comparing these together we can discern the latent purport of many histories to which the Grecians were strangers. In the Mosaïc writings we have the native truth, from *which* the Gentiles were continually receding. They varied so much, and every representation was so extravagant, that at first sight there seems scarce any similitude of the object from whence they drew. All appears dark and confused, so that we almost despair of an explanation. But upon a nearer inspection there is a more favourable appearance. For though the copy is faded, and has been abused, yet there are some traces so permanent, some of the principal outlines so distinct, that, when compared with the original, the true

character cannot be mistaken. I do not here mean, that the antients copied from the scriptures: I am speaking of primitive traditional histories, to which in their mythology they continually referred; those histories which were every where corrupted, excepting in the writings of Moses.

The certainty of an universal Deluge is of great consequence to be proved, as the history of the antediluvian world, and all the religious truths, with which it is attended, depend upon it. Not that the Mosaic history stands in need of any foreign evidence to an ingenuous and unprejudiced mind. But there are persons in the world, who, with a small share of reading and philosophy, presume to arraign the divine Historian; and by a specious way of writing, have had an undue influence upon others. This makes it necessary to accumulate these additional proofs; and I have accordingly taken these pains towards the recovery of lost evidence in favour of this great event, that, from the universal assent of mankind the truth might be ascertained. Much light will continue to accrue in the progress of the ensuing work, when I come to treat of the first nations upon earth.

Thus far we have been in a manner travelling up hill, in order to arrive at this point of prospect. Having with no small labour gained this emi-

nence, it will be easy to look down and take a view of the great occurrences which happened afterwards upon the increase of mankind. It will appear, that jealousies arose, and feuds ensued: and the sons of men were at last separated and dispersed, towards the four winds of heaven. And when navigation commenced, and the seas were explored, we shall find, that colonies went out, and new settlements were made, till the earth was peopled to its remotest regions. I have before made mention of one family in particular, which was daring and enterprizing to a great degree, and at the same time gifted with uncommon sagacity and knowledge. These over-ran a great part of the earth, so that traces of them are to be found in the most distant countries. Of this people, and the occurrences in the first ages, it will be my next business to take notice. I shall dwell long upon the history of the Chaldeans, as contained in those valuable extracts from Berosus, which have been strangely perverted: also upon the history of the Egyptians, and their dynasties, which will afford wonderful light. It will be my endeavour to shew, that there subsists a perfect correspondence between them, and the Mosaïc history, as far as the latter extends. It is moreover to be observed, that in the records of these nations, there are contained memorials of many transactions, which were subsequent to the age



of Moses; and of others which were foreign to his system, yet very necessary to be known. I shall therefore treat of them at large, as they contain events of great consequence, and afford the only basis upon which the history of mankind can be founded.

END OF VOL. III.

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ERRATA IN VOL. III.

Page 77, line 19, for *Satan*, read *Saturn*
—— 250, —— 15, ibid.
—— 305, —— 15, for ξειοκτειναστιν, read ξειοκτειναστις.